

DEVOTIONS

UPON

Emergent occasions,
and severall steps in
my Sickness.

Digested into

1. MEDITATIONS, upon our
humane Condition.

2. EXPOSTULATIONS, and
Debatemts with God.

3. PRAYERS, upon the seve-
rall occasions to him.

By Jo: DONNE, late Deane
of St. Paul's, London.

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To
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To the most excellent
Prince, Prince Charles.

Most excellent Prince,

LHave had three Births; One, Naturall, when I came into the World; One, Supernaturall, when I entered into the Ministerie; and now, a Preter-naturall Birth, in returning to life, from this sickness. In my second Birth, your Highnes royall Father vouchsafed me his hand, noe onely to sustaine me in it, but to leade me to it. In this last Birth, I my self am born a Father: This Child of mine, this Book, comes into the World, from me, and with me. And therefore, I presume (as I did Father, tot^h Father) to

The Epistle, &c.
present the Son to the Son ;
This Image of my Humilia-
tion, to the lively Image of
his Majestic, your Highness.
It might be enough, that God
hath seen my Devotions : But
Examples of good kings are
Comandements ; And He-
zekiah writ the Meditations
of his Sicknes, after his Sick-
nes. Besides, as I have lived to
see, (not as a Witnessse onely,
but as a Partaker) the happi-
nesses of a part of your Royal
Fathers time, so shall I live (in
my way) to see the happines-
ses of the times of your High-
nes too, if this Child of mine,
inanimated by your gracious
Acceptation, may so long pre-
serve alive the Memorie of

Your Highnesse humblest and
devoutest, John Donne.



Stationes, sive Periodi
in Morbo, ad quas refe-
runtur Meditationes
sequentes.

- 1 INSULTUS MORBI PRIMUS;
2 post, ACTIO LÆSÆ;
- 3 DECUBITUS SEQUITUR TANDEM;
4 MEDICUSQUE VOCATUR;
- 5 SOLUS ADEST; 6 METUIT;
- 7 SOCIOS SIBI JUNGITUR INSTAT;
- 8 ET REX IPSE SUUM MITIIT;
- 9 MEDICAMINA SCRIBUNT;
- 10 LENTÈ & SERPENTI SATAGUNT
OCCURRERE MORBO.
- 11 NOBILIBUSQUE TRAHUNT,
a cincto corde, VENENUM,
SUCCIS, & GEMMIS; & que
GENEROSA, MINISTRANT.
- Ars, & NATURA, INSTILLANT;
- 12 SPIRANTE COLUMBA,
SUPPOSITA PEDIBUS, REVOCANTUR
ad ima vapores;
- 13 Atq; Maleum GENIUM,
NUMERO SO STIGMATE, fassus, *stigmata*
Pelli-

- Feindur ad pectus, Morbiq;
Suburbia, Morbus:*
- 14 *Idque notant Criticis,
Medici evenisse diebus.*
- 15 *Interea insomnes Noctes
ego duco, Desque,*
- 16 *Et properare meum, clamant
è turre propinquaque
Obstrepere Campanæ, aliorum
in funere, funus.*
- 17 *Nunc lento sonitu dicunt,
Morieris;* 18 *At inde,
Mortuus es; sonit: celeri;
pulsuque agitato.*
- 19 *Oceano tandem emenso,
aspicienda resurgit
Terra; vident justis, Medici,
jam cocta mederi*
- Se posse, indicu;* 20 *Id agunt*
- 21 *Atque annuit Ille,
Qui per eos clamat, linquas
jam Lazare Leatum;*
- 22 *Sit Morbi fomes tibi
Cura;* 23 *Metusque Relabi.*

DEVO-



DEVO TIONS.

I.

Insultus Morbi primus ;
The first alteration, the first grudging of the Sickness.

I. MEDITATION.

Variable, and therefore miserabl : condition of man, this minute I was well , and am ill, this minute. I am surprised with a sudden change, and alteration to worse, and can impute it to no cause, nor call it by any name. We study *Health*, and we deliberate upon our *meates*, and *drinke*, and *ayre*, and *exercises*, and we hew, and we polish every st one that goes to

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that Building ; and so our *Health* is a long & a regular work ; but in a minute a Cannon batters all; overthrows all; demolishes all : a *Sickness* un prevented for all our diligence , unsuspected for all our curiositie; nay, undeserved , if wee consider onely *Disorder*, summons us, seizes us, possesses us, destroys us in an instant. O miserable condition of Man , which was not imprinted by *God*, who as hee is *immortal* himselfe, had put a *coale* , a *beam* of *Immortalitie* into us, which we might have blown into a *flame* , but blew it out , by our first sin ; we beggard our selves by hearkening after *false flices* , & infatuated our selves

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selves by hearkning after fаль knowledge. So that now, we do not only die, but die upon the rack, die by the torment of sicknesse; nor that onely, but are pre-afflicted, super-afflicted with these jealou-sies and suspicions, and apprehensions of *Sicknesse*, before we can call it a sicknes; we are not sure we are ill; one hand askes the other by the Pulse, and our eye askes our own Urine how we do. O multiplied Misery! we die, and cannot enjoy death, because we die in this torment of sicknes; we are tormented with sicknesse, and cannot stay till the torment come, but pre-apprehensions and presages, prophesie those

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torments, which induce that
death, before either come;
and our *dissolution* is con-
ceived in these first *changes*,
quickned in the *Sicknesse* it
selfe, and *borne in death*, w^{ch}
beares date from these first
changes. Is this the honour
which Man hath by being *a
little world*, that hee hath
these *earthquaks* in himself,
sudden shakings, these *light-
nings*, sudden flashes; these
thunders, sudden noises; these
eclipses, sudden effuscations,
and darkning of his senses ;
these *Blazing starres*, sudden
fiery exhalations ; these *Ri-
vers of bloud*, sudden red wa-
ters ? Is he a *world* to him-
selfe onely therefore, that he
hath enough in himselfe, not
onely

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only to destroy and execute himselfe, but to presage that execution upō himself; to assist the sicknesse, to antidate the sicknes, to make the sicknes the more irremediable, by sad apprehensions, & as if he would make a fire the more vehement, by sprinkling water upon the coals, so to wrap a hot Fever in cold Melancholly, lest the Fever alone should not destroy fast enough without this contribution, nor perfitt the work (w^{ch} is *destruction*) except we joynd an artificial sicknes of our own *Melancholly*, to our naturall, our unnaturall Fever. O perplex'd discomposition, O ridling distemper, O miserable condition of man!

I.Ex-

. Devotions.

i. EXPOSTULATION.

If I were but meere *dust*
and *ashes*, I might speake
unto the *Lord*, for the *Lords*
hand made me of this *dust*,
and the *Lords* hand shall re-
collect these *ashes*; the *Lords*
hand was the *wheeke*, upon
wch this *vessel* of *clay* was
framed, and the *Lords* hand
is the *Vrne*, in which these
ashes shall be preserv'd. I am
the *dust* and the *ashes* of the
Temple of the *Holy Ghost*, &
what *Marble* is so preeious?
But I am more then *dust* and
ashes. I am my best part, I am
my *soule*: And being so, the
breath of *God*, I may breath
back these pious *Expostula-
tions* to my *God*, *My God my
God*, why is not my *soule*

as

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as sensible as my *Body*? Why hath not my *soul* these apprehensions, these presages, these chāges, those antidates, those jealousies, those suspicioēs of a sin, as well as my body of a sicknes? Why is there not alwayes a *pulse* in my *soule*, to beat at the approach of a temptation to sin? Why are there not alwayes waters in mine eyes, to testifie my spirituall sicknes? I stand in the way of temptations, naturally, necessarily, all mē do so: for there is a *Snake in every path*, temptations in every vocation; but I go, I run, I flie into the wayes of temptation, which I might shun; nay, I break into houses where the plague is; I press into houses of

ten-

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tentatio ,and tempt the *D
e
v
il* himself, and solicite and importune them , who had rather be left unsolicited by me.I fall sick of *Sin*, and am bedded & bedrid, buried, and putrified in the practice of *Sin*, and all this while have no presage, no pulse, no sense of my sickness ; O height, O depth of misery, where the first *Symptome* of the sickness is hell. and where I never see the Fever of lust , of envie, of ambition, by any other light then the darknes and horror of hell it self; and where the first messenger that speaks to me doth not say, *Thou mayest die, no, nor Thou must die*, but *Thou art dead*: And where the first notice

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notice that my soule hath of her sicknes, is irrecoverable-
nes, irremediableneffe : but *O* my God, *Iob did not charge thee foolishly*, in his temporal afflictions, nor may I in my spiritual. Thou hast imprinted a pulse in our soul, but we do not examine it ; a voyce in our conscience, but we do not hearken unto it. We talk it out, we jest it out, we drink it out, we sleep it out ; and when we wake, we do not say wth *Jacob, Surely the Lord is in this place, and I knew it not* : but though we might know it, we do not, we will not. But will God pretend to make a watch, and leave out the spring ? to make so many various wheels in the facul-
ties

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ties of the Soule, and in the Organs of the body, & leave out *Grace*, that should move them? or will *God* make a *Spring*, and not winde it up? Infuse his first *Grace*, and not seconde it with more, without which, we can no more use his first *Grace*, whē we have it, then we could dispose our selves by *nature* to have it? But alas, that is not our case; we are all *prodigall Sons*, and not *disinherited*; we have received our portion, and mis-spent it, not been denied it. We are *God's Tenants* here, and yet heere, bee our *Land-lord* paies us *Rents*, not yearly, nor quarterly, but houerly, and quarterly, *Every minute*

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minute hee renewes his mercie, but wee will not understand, lest that wee should be converted, and hee should heale vs. Mat. 13.16.

I. PRAYER.

O Eternall and most gracious God, who considered in thy selfe, art a *Circle*, first & last, & altogether; but considered in thy working upon us, art a *Direct line*, and leadest us from our beginning, through all our waies, to our *end*; enable me by thy *Grace*, to looke forward to mine end; & to look backward too, to the considerations of thy mercies afforded me, from the beginning; that so by that practise of

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of considering thy mercy, in
my beginning in this world,
when thou plantedst me in
the *Christian Church*, & thy
mercy in the beginning in
the other world, when thou
writest mee in the *Booke of*
Life, in my *Election*, I may
come to a holy consideratiō
of thy *Mercie*. in the begin-
ning of all my actions here :
That in all the beginnings,
in all the accessses, & approa-
ches of spirituall Sicknesse
of *sin*, I may heare and hear-
ken to that voyce, *O thou*
man of God, there's death in
the pot, 2 Reg. 4. 40. and so
refraine from that , which I
was so hungetly, so greedi-
ly flying to. *A faithfull Am-*
bassador is health, sayes thy
wife

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wise servant *Solomon*, *Prov.*
13.17. Thy voice received
in the beginning of a Sick-
nesse, of a Sin, is true health.
If I can see that light be-
times, and heare that voice
early, *Then shall my light
breake forth as the morning,
and my health shall spring
forth speedily*, *Esa. 58.8.* De-
liver mee therefore, ô my
God, from these vaine ima-
ginations; that it is an over-
curious thing, a dangerous
thing, to come to that ten-
dernesse, that rawnesse, that
scrupulousnesse, to feare eve-
rie *concupiscence*, every offer
of *Sin*, that this suspiciois,
and jealous diligence will
turne to an inordinate deje-
ction of Spirit, and a diffi-
dence

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dence in thy care and provi-
dence; but keep me still esta-
blished, both in a constant
assurance, that thou wilt
speake to mee at the begin-
ning of every such Sicknes,
at the approach of every
such *Sin*; and that, if I take
knowledge of that voice
then, and flie to thee, thou
wilt prserve me from fal-
ling, or raise mee againe,
when by naturall infirmitie
I am fallen: Do this, *O Lord*,
for his sake, who knowes
our naturall infirmities, for
he had them, and knows the
weight of our Sins, for he
paid a deare price for them,
thy Son, our *Saviour, Christ*
Iesus, Amen.

2. Actio

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2. *Actio Læsa;*
The strength, and the function of
the Senses, and other faculties
change and faile.

2. MEDITATION.

THE *Heavens* are not the
lesse constant, because
they move continually; be-
cause they move continually
one and the same way. The
Earth is not the more con-
stant, because it lies still con-
tinually, because continually
it changes and melts in all
the parts thereof. *Man*, who
is the noblest part of the
earth, melts so away, as if he
were a *statue*, not of *earth*,
but of *snow*. We see his own
Envie melts him, he growes
leane with that; he wil say,

ano-

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another's *beauty* melts him ;
but he feels that a *fever* doth
not melt him like *snow*, but
powre him out like *leade*,
like *iron*, like *brasse* melted
in a furnace : It doth not on-
ly melt him, but calcine him,
reduce him to *Atomes*, and
to *ashes*, not to *water*, but to
lime. And how quickly ?
Sooner then thou canst re-
ceive an answer, sooner than
thou canst conceive the que-
stion ; *Earth* is the center of
my *body*, *heaven* is the center
of my *Soule* ; these two are
the naturall places of these
two ; but those go not to
thesetwo in an equall pace :
my *Body* fals down without
pushing, my *Soule* does not
go up without pulling : *Af-*
cension

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cension is my soules pace and measure, but precipitatio my Bodies : And even Angels, whose home is Heaven, and who are winged too, yet had a ladder to go to Heaven, by steps. The Sun who goes so many miles in a minute, the stars of the firmament, which go so very many more, goe not so fast, as my body to the Earth. In the same instant that I feele the first attempt of the disease, I feele the victory ; In the twinkling of an eye, I can scarce see ; instantly the tast is insipid and fatuous ; instantly the appetite is dull and desirelesse : instantly the knees are sinking and strengthlesse ; and in an instant, sleepe, which is the picture,

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picture, the copie of Death, is taken away, that the origi-
nall, Death it selfe may suc-
ceed, & that so I might have
death to the life. It was part
of Adams punishment, *In*
the sweat of thy browes thou
shalt eat thy bread: It is
multiplied to mee, I have
earned bread in the sweat of
my browes, in the labour of
my calling, & I have it; and
I sweat again, & again, from
the brow, to the sole of the
foot, but I eat no bread, I
taste no sustenance: Misera-
ble distribution of mankind,
where one halfe lacks meat,
and the other stomacke.

2. EXPOSTULATION.

David professes himself
a dead dog, to his King
Saul,

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Saul, 1 Sa. 24.15. & so doth Mephiboseth to his King David: 2 Sam. 9. 8. and yet David speaks to Saul, and Mephiboseth to David. No man is so little, in respect of the greatest man, as the greatest in respect of God; for here, in that, we have not so much as a *measure* to try it by; *Proportion* is no measure for *Infinitie*. He that hath no more of this world, but a *Grave*; he that hath his grave but lenth him, till a better man, or another man must be buried in the same grave, he that hath no *grave*, but a *dunghill*, he that hath no more *earth*, but that which he carries, but that which he is, he that hath not

B

that

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that earth, which he is, but e-
ven in that, is another's slave,
hath as much proportion to
God, as if all *Davids Wor-
thies*, and all the *Worlds Mo-
narchs*, and all *Imaginations*
Giants were kneaded and
incorporated into one, and
as though that one were the
survivour of all the sons of
men, to whom God had gi-
ven the world. And there-
fore how little soever I be,
as God calls things that are
not, as though they were, I,
who am as though I were
not, may call upon God, and
say, *My God, my God, why*
comes thine anger so fast up-
on me? Why dost thou melt
me, scatter me, powre me
like water upon the ground

fo

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so instantly? Thou staidst for
the i world, in Noahs time,
120 years; thou staidst for a
rebellious generation in the
wildernes, 40 yecares; wilt
thou stay no minute for me?
wilt thou make thy *processe*,
thy *decrees*, thy *citation*, and
thy *judgement* but one act?
Thy *summons*, thy *bastell*, thy
Victory, thy *triumph*, all but
one act; & lead me captive,
nay, deliver mee captive to
death, as soon as thou declarst
me to be *enemy*, & so cut me
off even wth the drawing of
thy sword out of the scab-
berd, and for that question,
How long was he sick? leave
no other answer, but that
the hand of death pressed up-
on him from the first mi-

B 2 nute?

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nute? *My God, my God,* thou
wast not wont to come in
Whirlwinds, but in soft and
gentle ayre. Thy first breath
breathed a *soul* into me, and
shal thy breath blow it out?
Thy breath in the *Congrega-*
tion, thy word in the *Church*,
breathes *communion* & *con-*
solation here, & *consummatio-*
hereafter; shall thy breath
in this chamber breathe *dis-*
solution, and *destruction*, *di-*
vorce and *separation*? Surely
it is not thou; it is not thy
hand. The devouring sword,
the consuming fire, the
winds from the Wilderness,
the diseases of the body, all
that afflicted *Ioh*, were from
the hand of *Satan*; it is not
thou. It is thou; thou *my*
God,

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God, who hast led me so continually with thy hand, frō the hand of my Nurse, as that I know, thou wilt not correct me, but with thine owne hand. My Parents would not give me over to a *servants* correction, nor any *God* to *Satans*. I am fallen into the hands of *God* with *David*, & with *David* I see that his *Mercies* are great, *3 Sam. 24. 14.* For by that mercy, I consider in my present state, not the haste, and the dispatch of the disease, in dissolving this body, so much, as the much more haste, and dispatch, which my *God* shall use, in recollecting, and re-uniting this dust again at the *resurrectiō*.

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Then I shall heare his Angels proclaimme the *Surgite Mortui, Rise you dead.* Though I be dead, I shall heare the voyce, the sounding of the voice, & the working of the voyce shall be all one ; and all shall rise there in a lesse *Minute*, then any one dyes here.

2. PRAYER.

O Most gracious God, who pursuest, and perfittest thine owne purposes, and dost not only remember me by the first accesses of this sicknes, that I must die, but informe me by this further proceeding thererin, that I may die now, who hast not onely waked me with the

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the first, but call'd me up, by casting me further downe, and cloathed me with thy selfe, by stripping me of my selfe, and by dulling my bodily senses, to the meats, and easies of this world, hast whet, and sharpened my spirituall senses, to the apprehension of thee, by what steps and degrees soever it shall please thee to go, in the dissolution of this body, hasten, *O Lord*, that pace, and multiply, *O my God*, those degrees, in the exaltation of my *soul*, toward thee now, and to thee then. My *taste* is not gone away, but gone up to sit at *Davids* table, *To taste and see, that the Lord is good, Ps.34 8.* My stomach is

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not gone, but gone up, so far upwards toward the *Supper of the Lamb*, with thy *Saints in heaven*, as to the *Table*, to the *communion* of thy *Saints here in earth*: my knees are weake, but weake therefore that I should easily fall to, and fix my selfe long upon my Devotions to thee. *A sound heart is the life of the flesh*, Pro. 14, 30. and a heart visited by thee, and directed to thee, by that visitation is a sound heart. *There is no soundnesse in my flesh*, because of thine anger, Psal. 38, 3. Interpret thine owne worke, and call this sicknesse, correction, and not anger, and there is soundnesse in my flesh. *There is no rest in my bones*,

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bones, because of my sinne,
Psal.38. transfeare my sins,
with which thou art so dis-
pleased, upon him, with
whom thou art so well
pleased, Christ Iesu, & there
will be rest in my bones :
and, O my God, who madest
thy selfe a Light in a Bush,
in the midst of these bram-
bles and thornes of a sharpe
sickenesse, appeare unto me
so, that I may see thee and
know thee to be my God,
applying thy selfe to mee,
evon in these sharpe and
thorny passages. Do this,
O Lord, for his sake, who
was not the lesse, the King of
Heaven, for thy suffering
him to be crowned with
thornes, in this world.

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3. Decubitus sequitur tandem ;
The Patient takes his Bed.

3. MEDITATION.

VVee attribute but
one priviledge
and advantage to
mans body, above other mo-
ving creatures, that he is not
as others, grovling, but of an
erect, of an upright forme,
naturally built, and disposed
to the contemplation of *heav-*
ens. Indeed it is a thankefull
forme, & recompences that
soule, which gives it, with
carrying that soule so many
foot higher, towards *beave*.
Other creatures look to the
earth; and even that is no
unfit object, no unfit con-
templation for *Man*; for
thither

Devotions.

thither he must come; but because, *Man* is not to stay there, as other creatures are, *Man* in his naturall forme, is carryed to the contemplation of that place, which is his home, *Heaven*. This is mans prorogative; but what state hath he in this *dignity*? A fever can fillip him down, a fever can depose him; a fever can bring that head, which yesterday carried a *crown* of gold, five foot towards a *crown* of glory, as low as his own foot, to day. When *God* came to breathe into *Man* the breath of life, he found him flat upon the ground; when he comes to withdraw that breath from him againe, he prepares him

to

Devotions.

to it, by laying him flat upon his bed. Scarce any prison so close, that affords not the prisoner two or three steps. The *Anchorites* that barqu'd themselves up in hollow trees, and immur'd themselves in hollow walls; that perverse man, that barrell'd himselfe in a Tub, all could stand, or sit, and enjoy some change of posture. A sicke bed is a grave, and all that the Patient saies there, is but a varying of his owne *Epitaph*. Every nights bed is a *Type* of the *grave*: At night we tell our servants at what houre we will rise; here we cannot tell our selves, at what day, what week, what moneth. Here the head lies

as

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as low as the foot ; the head
of the people, as low as they
whom those feet trode up-
on ; And that hand that
signed Pardons, is too weak
to beg his own, if he might
have it for lifting up that
hand : Strange fetters to the
feet, strange manacles to the
hands, when the feet, and
hands are bound so much
the faster, by how much the
coards are slacker; So much
the less able to do their Of-
fices, by how much more
the Sinewes and Ligaments
are the looser. In the *Grave*
I may speake thorow the
stones, in the voyce of my
friends, and in the accents of
those words, which their
love may afford my memo-

ry ;

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ry ; Here I am mine owne
Ghost, and rather affright my
beholders, then instruct them;
they conceive the worst of
me now, and yet fear worse;
they give me for dead now,
and yet wonder how I do,
when they wake at mid-
night, and aske how I do,
to morrow. Miserable, and
(though common to all)in-
humane *posture*. where I
must practise my lying in
the *grave*, by lying still, and
not practise my *resurrection*,
by rising any more.

3. EXPOSITION.

MY God, & my Jesus, my
Lord, and my Christ,
my strength, and my salvation,
I heare thee, & I hearken
to thee, when thou rebukest
thy

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thy Disciples, for rebuking them, who brought children to thee, *Suffer little children to come to me*, sayest thou, *Mat. 19.13.* Let there a veryer childe then I am now? I cannot say with thy servant *Ieremy, Lord, I am a child, and cannot speak: but, O Lord, I am a sucking childe, and cannot eat, a creeping child, and cannot go; how shall I come to thee?* Whither shal I come to thee? To this bed? I have this weak, and childish frowardnesse too, I cannot sit up, and yet am loth to go to bed; shall I find thee in bed? Oh, have I alwayes done so? The bed is not ordinarily thy *Scene, thy Climate: Lord, dost thou not*

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not accuse me, doſt thou not reproach to me, my former ſinnes, when thou layeſt me upon this bed? Is not this to hang a man at his own dore, to lay him ſicke in his own bed of wantonneſſe? When thou chideſt us by thy *Prophet* for lying in *beds of Ivory*, *Amos 6.4.* is not thine anger vented; not till thou changeſt our *beds of Ivory*, into *beds of Ebony*? *David* ſweares unto thee, that he will not go up into his bed, till he be bad built thee an house, *Pſal. 132. 3.* To goup into the bed, denotes ſtrength, & promifeſth eaſe. But when thou ſayeſt, *That thou wilt cast Iezabel into a bed*, *Apoc. 2. 22.* Thou mak'ſt thine own

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own Comment upon that,
Thou callest the bed *Tribulation*, great *Tribulation*:
How shall they come to
thee, whom thou hast nay-
led to their bed? Thou art
in the *Congregation*, Mat. 8.
6. and I in a solitude: when
the *Centurions* servant lay
sick at home, his Master was
faine to come to *Christ*; the
sicke man could not. Their
friend lay sick of the *palsey*, &
the four charitable me were
fain to bring him to *Christ*;
he could not come, Mat. 8.4
Peters wives mother lay sick
of a fever, & *Christ* came to
her; she could not come to
him, Mat. 8.14. My friends
may carry me home to thee,
in their prayers in the *Con-
gregation*;

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gregation; Thou must come home to me in the visitation of thy Spirit, & in the seal of thy sacrament; But whē I am cast into this bed, my slacke sinewes are iron fetters, and thost thin sheets, iron dores upon me; And, Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth; Psal.

26. 8. I lie here; and say, *Blessed are they that dwell in thy house,* Psal 84 4. but I cannot say, *I will come into thy house;* I may say, *In thy feare will I worship towards thy holy Temple,* Psal 5 8. but I cannot say in thy holy Temple: And, Lord, the zeale of thy house eates me up, Psal. 69. 10. as fast as my fever,

It

Devotions.

It is not a *Recusancie*, for
I would come, but it is an
Excommunication, I must
not. But *Lord*, thou art *Lord*
of *Hess*, and lovest *Action* ;
Why callest thou me from
my calling ? *In the grave no*
man shall praise thee ; *In the*
doore of the Grave, this sick
bed, no man shall heare me
praise thee : Thou hast not
opened my lips, *that my mouth*
might shew thee thy praise but
that my mouth might shew
forth thy praise. But thy *A-*
postles feare takes hold of
me, *that when I have preach-*
ed to others, I my selfe should
be cast-away ; *I Cor 9 27.*
and therfore am I cast down,
that I might not be cast a-
way ; Thou couldst take me
by

It

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by the head, as thou didst *A-
baime*, 2 Reg. 2. 11. and carry
me so ; by a *Chariot*, as thou
didst *Elijah*, and carry me so ;
but thou carriest me thine
owne private way, the way
by which thou carriedst thy
Son, who first lay upon the
earth, and prayed , and then
had his *exaltation*, as himself
calls his crucifying ; and first
descended into hell, and then
had his *Ascension*. There is
another *station* (indeed nei-
ther are *stations* but *prostra-
tions*) lower then his bed ;
To morrow I may be laid
one story lower , upon the
floore, the face of the earth , &
next day another story , in
the *grave*, the wombe of the
earth : As yet God suspends
me

Devotions.

me between heaven & earth,
as a *Meteor*; and I am not in
heaven, because an earthly
body clogs me, and I am
not in the earth, because a
heavenly *soule* sustaines me.
And it is thine owne law, *O*
God, that if a man be smitten
so by another, as that he keep
his bed, though he die not, hee
that hurt him, must take care
of his healing, and recompence
him, *Exod. 21.18.* Thy hand
strikes me into this bed; and
therfore if I rise again, thou
wilt be my recompence, all
the dayes of my life, in ma-
king the memory of this
sicknesse beneficiall to me;
& if my body fall yet low-
er, thou wilt take my soule
out of this bath, and present

it

Devotions.

it to thy Father, washed again, and again, and again, in thine own teares, in thine own sweat, in thine owne blood.

3. PRAYER.

O Most mighty and most mercifull God, who though thou have taken me off of my feet, hast not taken me off of my foundation, w^tch is thy selfe, who though thou have remooved me from that upright forme, in which I could stand, and see thy Throne, the *heavens*, yet hast not remooved from me that light, by w^tch I can lie, & see thy selfe, who though thou have weakened my bodily knees, that they cannot bow,

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bow to thee, hast yet left me
the knees of my hart, which
are bowed unto thee ever-
more; As thou hast made
this bed, thine altar, make me
thy sacrifice; and as thou ma-
kest thy Son Christ Jesus the
Priest, so make me his Dea-
con, to minister to him in a
cheerfull surrender of my
body, and soule to thy plea-
sure, by his hands. I come
unto thee, O God, my God, I
come unto thee, so as I can
come, I come to thee, by
embracing thy comming
to me, I come in the confi-
dence, and in the application
of thy servant Davids pro-
mise, Psal. 41.3, That thou
wilt make all my bed in my
sickness; all my bed; That
which

Devotions-

which way soever I turne, I
may turne to thee ; And as I
feele thy hand upon all my
body, so I may find it upon
all my bed, and see all my
corrections, & all my refresh-
ings to flow from one, and
the same, and all, from thy
hand. As thou hast made
these feathers, thornes, in the
Sharpnesse of this sicknesse,
so, Lord, make these thornes,
feathers, againe, feathers of
thy Dove, in the peace of
conscience, and in a holy re-
course to thine Arke, to the
Instruments of true com-
fort, in thy Institutions, and
in the Ordinances of thy
Church. Forget my bed, O
Lord, as it hath been a bed of
sloth, and worse then sloth;

Take

Devotions.

Take me not, O Lord, at this advantage, to terrify my soule, with saying, Now I have met thee there, where thou haft so often departed from me; but having burnt up that bed, by these vehement heats, and washed that bed in these abundant sweats, make my bed again, O Lord, and enable me according to thy command, to commune with mine own heart, upon my bed, & bestil. Ps. 4.4. To provide a bed for all my former sins, whilst I lie upon this bed, and a grave for my sins, before I come to my Grave; and when I have depos'd them in the wounds of thy Son, to rest in that assurance, that my conscience is dis-

C charged

Devotions.

charged from further *anxiety*, and my soule from further *danger*; and my memory from further *calumnie*. Doe this, **O Lord**, for his sake, who did, & suffer'd so much, that thou mightest, as well in thy Justice, as in thy Mercy, do it for me, thy *Sonne*, our *Saviour Christ Iesus*.

4. Medicusq; vocatur.
The Physician is sent for.

4. MEDITATION.

IT is too little to call *Man* *a little world*, Except God, *Man* is a *diminutive* to nothing. *Man* consists of more pieces, more parts, then the *World*;

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World ; then the World doth, nay, then the World is. And if those pieces were extended and stretched out in Man , as they are in the World , Man woulde be the *Giant* , and the World the *Dwarfe* , the World but the *Map* , & the Man the World . If all the *Veins* in our bodies were extended to *rivers* , and all the *Sinewes* , to *Veines* of *Mines* , and all the *Muscles* , that lie upon one another , to *Hills* , and all the *Bones* , to *Quarries* of *Stones* , and all the other pieces , to the proportion of those which correspond to thē in the world , the *Aire* would be too little , for this *Orbe* of Man to moove in , the Firmament

C 2 would

Devotions.

would be but enough for
this *Star*; for, as the whole
World hath nothing, to
which something in **Man**
doth not answer, so hath
Man many pieces, of which
the whole **World** hath no
representation. Inlarge this
Meditation upon this *Great*
World, *Man*, so farre, as to
consider the immensity of the
creatures this world pro-
duces; our creatures are our
thoughts, creatures that are
borne *Gyants*; that reach
from *East* to *West*, from
Earth to *Heaven*, that do not
onely bestride all the *Sea* &
Land, but span the *Sun* and
Firmament at once; My
thoughts reach all, compre-
he d all. Inexplicable myste-
rie;

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rie; I their *Creatour* am in a close prison, in a sick bed, any where, and any one of my *creatures*, my *thoughts*, is with the *Sun*, and beyond the *Sun*, overtakes the *Sun*, and overgoes the *Sun* in one pace, one step, every where. And then as the other *World* produces *Serpents*, & *Vipers*. malignant, and venomous creatures, and *Wormes*, and *Caterpillars*, that endeavour to devour that world produces them, and *Monsters* compiled them & complicated of diverse parents, and kinds, so this world, our selves, produces all these in us, in producing *diseases* and *sickneses* of all those sorts; venomous, and infectious

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diseases, feeding and consuming diseases, and manifold, and entangled diseases, made up of many severall ones. And can the other world name so many *venemens*, so many consuming, so many monstrous creatures, as wee can diseases, of all these kinds? O miserable abundance, O beggerly riches! how much do we lacke of having *remedies* for every disease, when as yet we have not names for them? But we have a *Hercules* against these *Gyants*, these *Monsters*; that is, the *Physician*; he musters up all the forces of the other world, to succour this; all Nature, to releeve Man. We have the *Physician*, but we are

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are not the *Physician*. Here we shrinke in our proportion, sinke in our dignity, in respect of very meane creatures, who are *Physicians* to themselves. The *Hart*, that is pursued & wounded, they say, knowes an herb, which being eaten, throwes off the arrow : A strange kinde of *vomit*. The *Dog* that pursues it, though he be subject to sicknesse, even proverbially, knowes his graffe that recovers him. And it may be true, that the *Drugger* is as neere to *Man*, as to other creatures, it may be that obvious and present *Simples*, easie to be had, would cure him ; but the *Apothecary* is not so neere him, nor the

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Physician so neare him , as
they two are to other crea-
tures ; *Man* hath not that
innate instinct, to apply those
naturall medicines to his
present danger , as those
inferiour creatures have ; he
is not his owne *Apothecary*,
his owne *Physician*, as they
are . Call backe therefore thy
Meditations again, and bring
it down ; What's become
of Mans great extent & pro-
portion , when himselfe
shrieks himselfe , and con-
sumes himselfe to an hand-
full of dust ? what's become
of his soaring thoughts , his
compassing thoughts , when
himselfe brings himselfe to
the ignorance, to the thought-
lesenesse of the grave ? His
Dise

Devotions.

Diseases are his own, but the Physician is not; hee hath them at home, but he must send for the Physician.

4. EXPOSTULATION.

I Have not the *righteousnes* of Job, but I have the desire of Job, I would speake to the Almighty, and I would reason with God, Job 13. 3. My God, my God, how soone wouldst thou have me go to the Physician, and how farre wouldst thou have mee go with the Physician? I know thou hast made the Matter, and the Man, and the Art, & I go not from thee, when I go to the Physician. Thou didst not make cloathes, before there was a shame of

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the nakenesse of the body ;
but thou didst make *Physick*
before there was any grud-
ging of any *sicknesse* ; for
thou didst imprint a *medici-
nall* vertue in many *simples*,
even from the beginning ;
didst thou meane that wee
should be sicke, when thou
didst so ? when thou mad'st
them ? No more then thou
didst meane, that we should
sin, when thou mad'st us :
thou foresawest both, but
causedst neither. Thou, *Lord*,
promisest here trees, *whose*
fruit shall be for meat, and
their leaves for medicine. *E-
zek. 47. 12.* It is the voyce
of thy Sonne, *Wilt thou be
made whole ? Ioh. 5. 6.* That
drawes from the Patient a

CON-

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confession that he was ill, and could not make himself well. And it is thine own voyce, *Is there no Physician?* *Jere. 8. 22.* That inclines us, disposes us to accept thine *Ordinance.* And it is the voice of the Wise man, both for the *matter*, *Physicke it selfe, The Lord hath created Medicines out of the earth,* and *he that is wise, shall not abhorre them,* *Ecclius 38. 4.* And for the *Art, &c the Person,* *The Physician cutteth off a long Disease..* In all these voyces, thou sendest us to those helps, which thou hast afforded us in that. But wilt not thou avow that voyce too, *Hee that hath finned against his Maker, let him fall*

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fall into the hands of the Physician ; Eccles 38. 15. and wilt not thou affoord mee an understanding of those words ? Thou who sendest us for a Blessing to the Physician , dost not make it a curse to us, to go, when thou sendest . Is not the curse rather in this , that onely he falls into the hands of the Physician , that casts himself wholly , intirely upon the Physician , confides in him , relies upon him , attends all from him , and neglects that *Spiritual Phisick* , which thou also hast instituted in thy Church : so to fall into the bands of the Physician , is a sinne , & a punishment of former sins ; so as Asa fell , who in

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in his disease, sought not to
the Lord, but to the Physician,
1 Chron. 16.12. Reveale
therfore to me thy *Method*,
O Lord, and see, whether I
have followed it; that thou
mayst have glory, if I have,
and I pardon, if I have not,
and helpe that I may. Thy
Method is, *In time of thy
sicknesse, be not negligent, Eccles.
38.9.* Wherein wilt
thou have my diligence ex-
pressed? *Pray unto the Lord,
and he will make thee whole.*
O Lord, I do; I pray, & pray
thy servant David's prayer,
*Have mercy upon me, O Lord
for I am weak; Heale me, O
Lord, for my bones are vex-
ed: Psal. 6. 2.* I know, that
cven my weaknesse is a rea-
son,

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son, a motive, to enduce thy mercy, and my sicknesse an occasion of thy sending health. When art thou so ready, when is it so seasonable to thee, to commiserate, as in misery? But is prayer for health in season, as soone as I am sick? Thy *Method* goes further, *Leave off from sinne, and order thy hands aright, and cleanse thy heart* ~~and off from all wickednesse~~; *Psalms.*

38:-10. Have I, O Lord, done so? *O Lord, I have; by thy Grace, I am come to a holy detestation of my former sin; Is there any more? In thy Method there is more;* *Give a sweet savour, and a memoriall of fine flower, and make a fat offering, as not being.*

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ing. And, Lord, by thy grace,
I have done that, sacrific-
ed a little, of that little,
which thou lentst mee,
to them, for whom thou
lentst it: and now in thy
Method, and by thy steps, I
am come to that, Then give
place to the Physician, for the
Lord hath created him, let
him not go from thee, for thou
hast need of him, *Psalms*, 12. 38:
I send for the Physician, but
I will heare him enter with
those words of Peter, *Iesus*
Christ maketh thee whole;
Act. 9. 34. I long for his
presence, but I looke that the
power of the Lord shoulde bee
present to heale mee, *Enc.*
5.17.

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4. PRAYER.

O Most mighty, and most mercifull God, who art so the *God of Health and Strength*, as that without thee, al health is but the fuel, and all strength but the bellowes of Sinne; Behold me under the vehemence of two diseases, and under the necessity of two *Physicians*, authorised by thee, the *bodily*, and the *spirituall Physician*. I come to both, as to thine *Ordinance*, and blesse, and glorifie thy Name, that in both cases, thou hast afforded helpe to man by the ministery of man. Even in the new *Ierusalem*, *Apoc.* 22.2. in *Heaven* it selfe, it hath

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hath pleased thee to discover a Tree, which is a Tree of life there, but the loaves thereof are for the healing of the Nations; Life it selfe is with thee there, for thou art life; and all kinds of health, wrought upon us here, by thine Instruments, descend from thence. Thou wouldest have healed Babylon, but she is not healed; Ier. 51.9. Take from me, O Lord, her perversenesse, her wilfulness, her refractariness; & heare thy Spirit saying in my soul, Heale me, O Lord, for I would be healed. Ephraim saw his sicknesse, and Iudah his wound; then went Ephraim to the Assyrian, and sent to King Iareb, yet could not be

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to heale you, nor cure you of
your wound, O se. 5.13. Keep at
me back, O Lord, from them y, i
who mis-professe arts of y a
healing the soule, or of the my
body, by meanes not imprin- whi
ted by thee in the Church, Any
for the soule, or not in Na- hat
ture, for the Body ; There is Tho
no spirituall health to be had Ear
by superstition, nor bodily by it is
witchcraft ; thou Lord , and of th
onely thou art Lord of both. wou
Thou in thy selfe art Lord Tho
of both, and thou in thy Son, Vatt
art the Physician, the applyer and
of both. With his stripes are layed
we healed sayes the Prophet seal
Esay there ; there before he sinn
was scourged, we were hea- the a
led with his Stripes ; how ill m
much more shall I be healed wou
now,

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on of now, now, when that with he
Keep hath already suffered actual-
them y, is actually, and effectual-
ts of y applyed to me? Is there
of the ny thing incurable, upon
prin- which that *Balme* drops?
nch, Any veine so empty, as that
Na- hat *blond*, cannot fill it?
ere is Thou promisest to *heale* the
e had Earth; a Chron. 7. 14. but
ily by it is when the inhabitants
, and of the Earth pray that thou
ooth, wouldst *heale* it, Eze. 47. 11
Lord Thou promisest to heal their
y Son, Waters, but their miery plases
pplyer and standing waters, thou
es are layest there, Thou wilt not
rophet *heale*: My returning to any
ore he sinne, if I should returne to
c hea- the ability of finning over
how ill my finnes againe, thou
healed wouldst not pardon. Heale
now, this

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this Earth, O my God, by repen-
tant teares, and heale
these Waters, these teares
from all bitternesse, from
all diffidence, from all deje-
ction, by establishing my
irremoveable assurance in
thee. Thy Sonne went about
healing all manner of sicknes-
ses : Matth. 4. 23. (No dis-
ease incurable, none diffi-
cult ; he healed them in pas-
sing) Luc. 6. 19. Virtue went
out of him, and he healed all,
Ioh. 7. 23. all the multitude
(no person incurable) he
healed them every whit, (as
himselfe speakes) he left no
reliques of the Disease ; and
will this universall Phisi-
an, passe by this Hospitall,
and not visite me? not heale
me?

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me? not heale me wholly? Lord, I looke not that thou shouldest say by thy Messenger to me, as to *Ezechias*, Behold, I will heale thee, and on the third day, thou shalt go up to the house of the Lord, 2 Reg. 20. 5. I looke not that thou shouldest say to me, as to *Moses* in *Miriams* behalfe, Numb. 12. 14. when *Moses* would have had her healed presently, If her father had but spit in her face, should she not have been ashamed seven dayes? Let her be shut up seven dayes, and then returne; But if thou be pleased to multiply seven dayes, (and seven is infinite) by the number of my sins, (and that is more infinite) if this day.

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day must remove me, till
dayes shall be no more, seale to
me, my spirituall health in
affording me the *Seales* of
thy *Church*, & for my tem-
porall health, prosper thine
Ordinance, in their hands
who shall assist in this sick-
nesse, in that manner, and in
that measure as may most
glorifie thee, and most edifie
those, who observe the issues
of thy servants, to their own
spirituall benefit.

5. Solus adest.

The physician comes.

5. MEDITATION.

AS Sicknesse is the gre-
atlest misery, so the
greatest misery of sicknesse,

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is *Solitude*; when the infectiousness of the Disease deters them who should assist, from comming; even the *Physician* dares scarce come. *Solitude* is a torment, which is not threatned in *Hell* it selfe. Meere *Vacuity*, the first *Agent*, *God*, the first *Instrument* of *God*, *Nature*, will not admit; Nothing can be utterly *empty*, but so neare a degree towards *Vacuity*, as *Solitude*, to be but one, they love not. When I am dead, & my body might infect, they have a remedy, they may bury me, but whē I am but sick, and might infect, they have no remedy, but their absence, and my *Solitude*. It is an *excuse* to them

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them that are great, and pretend, & yet are loth to come; it is an *inhibition* to those who would truly come, because they may be made instruments, and pestiducts, to the infection of others, by their comming. And it is an *Outlawrie, an Excommunication* upon the Patient, and separates him from all offices, not onely of *Civility*, but of *working Charity*. A long sicknesse will weary friends at last, but a pestilentiall sickenesse averts them from the beginning. God himselfe would admit a *figure of Society*, as there is a plurality of persons in God, though there be but one God; and all his externall actions

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actions testifie a love of Society, and Communion. In Heaven there are Orders of Angels, and Armies of Martyrs, and in that house many mansions; in Earth, Families, Cities, Churches, Colledges, all plurall things; and lest either of these should not be company enough alone, there is an association of both, a Communion of Saints, which make the Militant and Triumphant Churc^h, one Parish; So that Christ, was not out of his Dioces, when he was upon the Earth, nor out of his Temple, when he was in our flesh. God, who saw that all that he made, was good, came not so neare seeing a defect in any of his works,

D works,

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works, as when he saw that it was not good, for man to be alone, therefore he made him a helper ; and one that should help him so, as to encrease the number, and give him her own, & more society.

Angels, who do not propagate, nor multiply ; were made at first in an abundant number ; and so were Stars : But for the things of this World, their blessing was, *encrease* ; for I thinke, I need not ask leave to thinke, that there is no *Phenix* ; nothing singular, nothing alone : Men that inherre upon *nature* only, are so far from thinking, that there is any thing singular in this world, as that they will scarce think, that this

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this world it self is singular; but that every *Planet*, and every *Starre*, is another *World* like this; They finde reason to conceive, not onely a *Plurality* in every *Species* in the *World*, but a *Plurality of worlds*; so that the abhorters of *solitude*, are not solitary; for *God*, & *Nature*, and *Reason* concurre against it. Now, a man may counterfeit the *Plague* in a *wow*, and mistake a *Disease* for *Religion*; by such a retyring and reclusing of himselfe from all men, as to do good to no man, to converse with no man. *God* bath two *Testaments*, two *Wills*; but this is a *Scedule*, and not of his, a *Codicall*, and not of his, not

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in the body of his Testaments, but interlin'd, & post-scrib'd by others, that the way to the *Communion of Saints*, should be by such a *solitude*, as excludes all doing of good here. That is a *disease* of the *Minde*; as the height of an infectious disease of the body, is *solitude*, to be left alone: for this makes an infectious bed, equall, nay worse then a *grave*, that though in both I be equally alone, in my bed I know it, and feel it, & shall not in my *grave*: and this too, that in my bed, my soulc is still in an infectious body, and shall not in my *Grave* be so.

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5. EXPOSTULATION.

O God, my God, thy Son
took it not ill at Mar-
tha's hands, that when hee
said unto her, *Thy brother*
Lazarus shall rise againe, Io.
13.23. she expostulated it so
farre with him, as to reply, *I*
know that he shall rise again in
the Resurrection, at the last
day; for she was miserable
by wanting him then. Take
it not ill, O my God, from
me, that though thou have
ordained it for a blessing, and
for a dignity to thy people,
That they should dwell alone,
and not be reckoned among
the Nations, Numb. 23.9:
(because they should be a-
bove them) and that they

D 3rd should

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Should dwell in safety alone,
Dent. 33.33. (free from the
infestation of enemies) yet
I take thy leave to remem-
ber thee, that thou hast said
too, *Two are better then one,*
Eccles. 4.10. And, *Woe be unto him that is alone when hee*
falleth; and so when hee is
fallen, and laid in the bed
of sicknessesse too. *Righteous-*
nesse is immortall; *Sapient. I.*
9. I know thy *wisdom* hath
said so; but no *Man*, though
covered with the righte-
ousnesse of thy *Sonne*, is im-
mortall so, as not to die; for
he who was *righteousnesse* it
selfe, did die. I know that
the *Sonne of righteousness*,
Matth. 14.23. thy *Sonne*, re-
fused not, nay affected soli-
tariness,

tarineſſe, loneneſſe, many, ma-
ny times; but at all times,
hee was able to command
more then twelve legions of
Angels to his service; Mat.
26.13. and when he did not
so, he was farre from being
alone; for, *I am not alone, Io.*
8.16. sayes he, but *I, and the*
Father that sent me. I cannot
feare, but that I shal alwaies
be with thee, and him; but
whether this *disease* may
not alien, and remoove my
friends, so that *they stand a-*
loofe from my sore, and my
kinsmen stand afarre off, Psa.
38.11. I cannot tell. I can-
not feare, but that thou wilt
reckon with me from this
minute, in which, by thy
grace, I see thee, whether

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this understanding, and this will, and this Memory, may not decay, to the discouragement, and the illinterpretation of them, that see that heavy change in me, I cannot tell. It was for thy blessed, thy powerfull Sonne alone, to tread the wine-presse alone, and none of the people with him, *Esay 63. 3.* I am not able to passe this agony alone ; not alone without thee; Thou art thy spirit; not alone without thine; spirituall and temporall Physicians are thine ; not alone without mine ; Those whom the bands of blood, or friendship, hath made mine, are mine ; And if thou, or thine, or mine, abandon mee,

I

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I am alone, and woe unto
mee, if I be alone. *Elias* him-
selfe fainted under that ap-
prehension, *Loo, I am left a-*
alone, *1 Reg. 14.14.* & *Mar-*
tha murmured at that, said
to *Christ*, *Lord, dost not thou*
care, that my sister hath left
me to serve alone? *Luc. 10.*
40. Neither could *Jeremiah*
enter into his *Lamentati-*
ons, from a higher ground
then to say, *How doth the*
Citie sit solitary, that was full
of people, *Ier. 1.1.* *O my God,*
it is the *Leper*, that thou hast
condemned to live alone;
Have I such a *Leprosie* in my
Soule; *Lev. 13.49.* that I
must die alone; alone with-
out thee? Shall this come
to such a *leprosie* in my body,

D 5 that

Devotions.

that I must die alone ? A-
lone without them that
should assist, that should
comfort me ? But comes
not this *Expostulation* too
neare a *murmuring* ? Must
I be concluded with that,
that *Moses was commanded*
to come neare the Lord alone?
Exod. 14. 2. That solitari-
ness, and dereliction, and a-
bandoning of others, dispo-
ses us best for *God*, who ac-
companies us most alone ?
May I not remember, and
apply too ; that though *God*
come not to *Jacob, Gen. 32.*
24, till he found him *alone*,
yet when hee found him a-
lone, *he wrestled with him and*
tamed him? That when in
the dereliction and forsa-
king

Devotions.

king of friends and *Physicians*, a man is left alone to God, God may so wrestle with this *Jacob*, with this *Conscience*, as to put it out of joyn, and so appeare to him, as that he dares not looke upon him face to face, when as by way of *reflection*, in the consolation of his temporall or spirituall servants, and ordinances he durst, if they were there? But a *faithfull friend is the Phyfick of life*, and they that feare the Lord shall find him, *Ecclesiastes 6. 16.* Therefore hath the Lord affoorded mee both in one person, that *Physician*, who is my *faithfull friend*.

5. PRAY-

Devotions.

5. PRAYER.

O Eternall , and most Gracious God , who calldest down fire from heauen upon the sinfull Cities , but once , and openedst the Earth , to swallow the Murmurers , but once , and threwest down the Tower of Siloe upon sinners , but once , but for thy works of Mercy repeatest them often , and still workest by thine own patterns , as thou broughtst man into this world , by giving him a helper fit for him , so whether it be thy will to continue me long thus , or to dismiss mee by death , be pleased to affoord mee the helpes fit for both condicions ,

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ons,either for my weak stay
here , or my finall transmi-
gration from hence. And if
thou mayest receive glory
by that way (and , by all
wayes thou mayest receive
glory) glorifie thy selfe in
preserving this *body* from
such infections , as might
withhold those, who would
come, or indanger the who
do come ; and preserve this
soule in the faculties there-
of, from all such distempers,
as might shake the assurance
which my selfe and others
have had, that because thou
haſt loved me , thou woul-
dest love me to my *end*, and
at my *end*. Open none of my
Doores,not of my *heart*; not
of my *eares*,not of my *house*
to

Devotions.

to any *supplanter* that would enter to undermine me in my *Religion* to thee , in the time of my weaknesse; or to defame mee , and magnifie himselfe, with false rumors of such a victory, and surprisall of me, after I am dead ; *Bee* my salvation, and *plead* my salvation ; *worke* it, and *declare* it ; and as thy *Triumphant* shall be, so let the *Militant Church* be assured, that thou waſt my *God*, and I thy servant, *to*, and *in* my consummation. *Blesſe* thou the learning, and the labours of this Man , whom thou ſendest to assist me ; and ſince thou takeſt me by the hand, and putteſt me into his hands (for I come to him in
thy

Devotions.

thy name, who, in thy name comes to me) since I clog not my *hopes* in him, nor nor my *prayers* to thee, with any limited conditions, but in-wrap all in those two Petitions, *Thy Kingdome come,* *Thy will be done*, prosper him, and relive me, in thy way, in thy time, and in thy measure. *Amen.*

6. MEDITATION.

The Physician is afraid.

6. MEDITATION.

I Observe the *Physician* with the same diligence, as he the *Disease*; I see hee feares, and I feare with him; I overtook him, I overrun him in his feare, and I go.

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go the faster, because he makes his pace flow; I feare the more, because he disguises his fear, and I see it with the more sharpeſſe, because he would not have me ſee it. He knowes that his *feare* ſhall not disorder the pra-
ctife, and exercife of his *Art*, but he knowes that my *fear* may disorder the effect, and working of his practife. As the ill affections of the *Spleen*, cōplicate, & mingle themſelves, with every infirmitie of the body, ſo doth *feare* inſinuate it ſelſe in every *action*, or *passio-* of the *Minde*; and as *wind* in the body will counterfeit any disease, and ſeeme the *Stone*, and ſeeme the *Gowt*, ſo *feare* will

Devotions.

will counterfeit any disease
of the *Minde*; It shall seeme
love, a love of having, and it
is but a *feare*; a jealous and
suspicious feare of losing;
It shall seeme *valour*, in despising,
and undervaluing
danger, and it is but *feare*, in
an over-valuing of *opinion*,
and *estimation*, and a fear of
losing that. A man that is
not afraid of a *Lion*, is afraid
of a *Cat*; not afraid of *star-*
ving, and yet is afraid of
some *joynt of meat* at the ta-
ble, presented to feed him;
not afraid of the sound of
Drummes, and *Trumpets*,
and *Shot*, and those, which
they seek to drown, the last
cryes of men, and is afraid of
some particular *harmonions*
Instrument;

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Instrument; so much afraid,
as that with any of these
the *Enemy* might drive this
man, otherwise valiant e-
nough, out of the Field. I
know not, what feare is, nor
I know not what it is that I
feare now; I feare not the
haftening of my *death*, and
yet I do feare the increase of
the *disease*: I should belie
nature, if I shoule deny that
I feared this, and if I should
say that I feared *death*, I
should belie *God*; My weak-
nesse is from *Nature*, who
hath but her *measure*, my
strength is from *God*, who
possesseſſes and distributes infi-
nitely. As then every cold
ayre is not a *dampe*, every
shivering is not a *stupefacti-*

on,

EXPOSITION.

afraid, of these we this
giant c-
ield. I
is, nor
that I
not the
, and
ease of
I belie
y that
should
th, I
weak-
who
, my
who
s infi-
y cold
every
efacti-
on,

on ; so every feare is not a
fearefutnesse, every declina-
tion is not a running away,
every debating is not a re-
solving, every wish, that it
were not thus, is not a mur-
muring , nor a dejection,
though it be thus ; but as
my *Physicians* feare puts not
him from his *practise* , ne-
ther doth mine put me, from
receiving from *God* , and
Man, and *my selfe*, *spirituall*,
and *civill* and *moral* assistan-
ces, and consolations.

6. EXPOSTULATION.

MY God, my God, I find
in thy Booke, that fear
is a stifling spirit, a spirit of
suffocation ; That *Ishobeth*
could not speake, nor reply in
his

Devotions.

his own defence to Abner, because he was afraid, 2 Sam.

*3. 11. It was thy servant Jobs case too, who before
hee could say any thing to thee, sayes of thee, Let him
take his rod away from mee, and let not his feare terrifie
me, then would I speake with him, and not feare him; but it
is not so with me, Job 9. 34.
Shall a feare of thee, take away my devotion to thee?
Dost thou command me to
speake to thee, and command
me to feare thee, & do these
destroy one another? There
is no perplexity in thee, my
God; no inextricableness
in thee, my light, and my
clearenesse, my Sun, and my
Moon, that directest mee as
well*

Devotions.

well in the night of adver-
sitie and feare , as in my day
of prosperity & confidence.
I must then speake to thee, at
all times, but when must I
feare thee ? At all times too.
When didst thou rebuke
any Petitioner, with the
name of *Importunate* ? Thou
haft propos'd us to a *Parable*
of a *Judge* that did Justice at
last, because the *Client* was
importunate , and troubled
him, *Luke 18. 1.* But thou
haft told us plainly, that thy
use in that *Parable*, was not,
that thou wast troubled
with our importunitieS, but
(as thou saist there) *That we*
should alwayes pray. *Lu. 11. 5.* And to the same purpose
thou proposest another, that

If

Devotions.

If I preſſe my friend, when he all
is in bed, at mid-night, to lend fea
me bread, though he will not qu
rise, because I am his friend, bo
yet because of mine importu- th
nity, he will. God will doe do
this, whenſoever thou askeſt
and never call it Importuni- vi
ty. Pray in thy bed at mid- ha
night, and God will not fay,
I will hear thee to morrow
upon thy knees, at thy bed- fe
ſide; pray upon thy knees
then, and God will not fay,
I will heare thee on Sunday
at Church; God is no dilato- no
ry God, no foward God;
Prayer is never unseasona- m
ble, God is never afleepe, nor
absent. But, O my God, can I
do this, and fear thee; come
to thee, and speake to thee, in
all

Devotions.

when he all places, at all houres, and
to lende feare thee ? Darc I ask this
will not question ? There is more
friend, boldnesse in the *Question*,
sporting then in the *comming* : I may
ill doe it, though I feare thee ; I
askest
ortunis-
t mid-
ot fay,
orrow
y bed-
knees
ot fay,
unday
dilato-
God ;
asona-
e, nor
, can I
come
hee, in
all

not
fear
thee,
as that thou
haſt provided, that we ſhould
feaſe no perſon but thee,
nothing but thee ; no men ?
No. Whom ? *The Lord is
my helpe, and my ſalvation,
whom ſhall Ifeaſe ? Psal. 27.*

I. Great enemisies : not great
enemisies ; for no enemisies are
great to them that fear thee ;
*Feeare not the people of this
Land, for they are Bread to
yon : Num. 14.9.* They ſhall

per-

Devotions.

not onely, not *eate* us, not
eate our *Bread*, but they shal
be our *Bread*; Why should
we feare them? But for all
this *metaphorically* *bread*, vi-
ctory over enemies, that
thought to devoure us, may
we not feare, that we may
lacke bread literally? And
feare famine, though wee
feare not enemies? Young
Lyons do lack and suffer hun-
ger, but they that seeke the
Lord, shall not want any good
thing, Psal. 35.70. Never?
Though it be well with
them at one time, may they
not feare, that it may be
worse? Wherefore should I
feare in the dayes of evill,
sayes thy servant *David?*
Psal.46.5. Though his own
sinnes

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sinne had made them evill,
he feared them not. No ?
not if this evill determine
in death ? Not though in
a death ; not , though in a
death inflicted by violence,
by malice, by our owne de-
sert. *Feare not the sentence of*
death, Eccles 41. 3, if thou
feare God. Thou art, O my
God , so farre from admit-
ting us, that feare thee , to
feare others , as that thou
makest others to feare us ;
As Herod feared Iohn , be-
cause he was a holy and a just
man, and observed him, Mar.
6.20. How fully then, O my
abundant God? how gently, O
my sweet, my easie God, dost
thou unentangle me , in any
scruple arising out of the

E cor-

Devotions.

consideration of this thy feare? Is not this that which thou intendest, when thou sayest, *The secret of the Lord is with them that feare him,* *Psal. 25.14.* The secret, the Mystery of the right use of feare. Dost thou not meane this, when thou sayest, *Wee shall understand the feare of the Lord?* Have it, and have benefit by it; *Prov. 2.5.* have it, and stand under it; be directed by it, & not be dejected with it. And dost thou not propose that *Church* for our example, whē thou sayest, *The Church of Iudea walked in the feare of God;* *Acts 9.31.* th̄ y had it, but did not sit down lazily, nor fall down weakly, nor sinke under

Devotions.

under it. There is a feare which weakens men in the service of God; *Adam was afraid because he was naked, Gen. 3.10.* They who have put off *thee*, are a prey to all. They may feare, *For thou wilt laugh, when their feare comes upon them, Prov. 1.26* as thou hast told them *more than once; 10, 24.* And *thou wilt make them feare, where no cause of feare is, Psal. 14.5.* thou hast told them *more than once too, Ps. 53.6.* There is a feare that is a punishment of former wickednes; and induces more: *Though some said of thy Sonne, Christ Iesus, that he was a good man, yet no man spake openly, for feare of the Lawes: Ioh. 7.13.*

E 2 Joseph

Devotions.

Joseph was his Disciple; but secretly, for fear of the Jews:
Io. 19. 38. The Disciples
kept some meetings, but
with dores shut for feare of
the Jews. Io. 29. 19. O my God,
thou givest us *fear* for *ballast* to carry us stedily in all
weathers. But thou wouldst
ballast us, with such S and, as
should have *Gold* in it, with
that feare which is *thy fear*,
for the feare of the Lord is his Treasure, Esa. 33. 6. He that
hath that, lacks nothing that
Man can have, nothing that
God does give. Timorous
men thou rebukest; *Why are ye fearfull, O yee of little*
faith? Mat. 8. 26. Such thou
Dismissest from thy service,
with scorne, though of them
there

Devotions.

there went from Gideons Army, 22000, and remained but 10000. *Judg. 7. 3.* Such thou sendest farther then so; thither from whence they never returne, *The fearefull and the unbelieving, into that burning lake, which is the second death, Apo. 21. 8.* There is a feare, and there is a hope, which are equall abominations to thee; for, *they were confounded, because they hoped,* sayes thy servant *Job. 10. 6. 20.* because they had misplac'd, mis-cētred their hopes; they hoped and not in thee, and such shall feare, and not feare thee. But in thy feare, my God, and my feare, my God, and my hope, is hope, and love, and confidence, and

E 3 peace,

Devotions.

peace, and every limbe, and ingredient of happiness enwrapped ; for joy includes all ; and feare and joy consist together; nay constitute one another; *The womā departed from the Sepulchre, Mat. 28. 8.* the women which were made supernumerary Apostles, Apostles to the Apostles; mothers of the Church and of the Fathers, Grandfathers of the Church, the Apostles themselves , the women, Angels of the Resurrection, went from the Sepulchre, with feare and joy; they ranne, fayes the Text , and they ranne upon those two legs, feare and joy ; and both was the right leg, they joy in thee, *O Lord, that feare thee,* and

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and feare thee onely , who
feeleth this joy in thee . Nay , thy
feare , and thy love are inse-
parable ; still we are called
upon , in infinite places , to
feare God ; yet the Command-
ment , which is the root of
all , is , *Thou shalt love the
Lord thy God* ; He doth nei-
ther , that doth not both ; he
omits neither , that does one .
Therefore when thy servant
David had said , *Psal. 111.*
10. that the fear of the Lord
is the beginning of wisdom ,
and his Sonne had repeated it
againc , *Prov. 1. 7.* He that
collects both , calls this fear ,
the root of wisdom ; *Ecclius*
1.20.27. And that it may
imbrace all , he calls it wise-
dom it selfe . A wise man

E 4 there-

Devotions.

therefore is never without it, never without the exercise of it: Therefore thou sendest *Moses* to thy people, *That they might learne to fear thee all the dayes of their lives*: *Dent. 4. 10.* not in heavic, and calamitous , but in good, and cheerfull dayes too : for, *Noah*, who had assurance of his deliverance, yet *moved with feare*, prepared an Arke, for the saving of his house, *Hebr. 11. 7.* A wise man will feare in every thing. *Ecclus 18. 27.* And therefore though I pretend, to no other degree of wisdome, I am abundantly rich in this, that I lie here possest with that feare, which is *thy feare*, both that this sicknessie is

Devotions.

is thy immediate correction, and not merely a natural accident ; and, therefore fearefull, because it is a fearfull thing to fall into thy bands, and that this fear preserves me from all inordinate feare, arising out of the infirmity of Nature, because thy hand being upon mee, thou wilt never let me fall out of thy hand.

6. PRAYER.

O Most mighty God, and mercifull God, the God of all true sorrow, and true joy too, of all feare, and of all hope too, as thou hast given me a repentance, not to be repented of, so give mee, **O Lord, a fear, of which I may**

E 5 not

Devotions.

not be *afraid*. Give me tender, and supple, and conformable affections, that as I joy with them that joy, and mourne with them that mourne, so I may feare with them that feare. And since thou hast vouchsafed to discover to me, in his feare whom thou hast admitted to be my assistance in this sicknesse, that there is danger therein, let me not, *O Lord*, go about to overcome the sense of that feare, so farre, as to pretermit the fitting, and preparing of my selfe, for the worst that may bee feared, the passage out of this life. Many of thy blessed *Martyres*, have passed out of this life, without any shew of

Devotions.

of feare ; but thy *most blessed* Sonne himselfe did not so. Thy *Martyres* were known to be but *men*, and therefore it pleased thee , to fill them with thy *Spirit*, & thy *Power*, in that they did *more* then *men* ; Thy Sonne was declared by thee, and by himselfe to be *God*; and it was requisite that hee should declare himselfe to be *Man* also , in the *weaknesse* of *Man*. Let me not therefore, *O my God*, be ashamed of these *fears*, but let me feele them to determine, where his fear did, in a present submitting of all to thy will. And when thou shalt have inflamed & thawed my former coldnes-ses , and indevotions, with these

Devotions.

these heats, and quenched my former heats, with these sweats, and inundations, and rectifyed my former presumptions and negligences with these feares; be pleased *O Lord*, as one, made so by thee, to think me fit for thee; And whether it be thy pleasure, to dispose of this body, this garment so, as to put it to a farther wearing in this world, or to lay it up in the common wardrobe, the grave, for the next, glorifie thy self in thy choice now, and glorifie it then, with that Glory, which thy Son, our Saviour Christ Jesus hath purchased for them, whom thou makest partakers of his Resurrection. Amen.

Devotions.

7. *Socios sibi jungitur instat.*

*The Physician desires to have
others joynea with him.*

7. MEDITATION.

THERE is more fear, therefore more cause. If the Physician desire helpe, the burden grows great : There is a growth of the disease then ; But there must be an Autumne too; But whether an Autumne of the disease or mee, it is not my part to choose ; but if it be of me, it is of both ; My disease cannot survive me , I may outlive it. Howsoever,his desiring of others, argues his candor, and his ingenuity ; If the danger be great, he justifies

Devotions.

fies his proceedings, and hee
disguises nothing, that calls
in witnessesse ; And if the dan-
ger be not great , hee is not
ambitious, that is so ready to
divide the thankes and the
honour of that work, which
he began alone, with others.
It diminishes not the dig-
nity of a *Monarch*, that hee
derive part of his care upon
others ; *God* hath not made
many *Sunnes*, but hee hath
made many *Bodies*, that *re-*
ceive, and give light. The *Ro-*
manes began with *one King* ;
they came to *two Consuls* ;
they returned in extremiti-
ties, to *one Dictator* : whe-
ther in *one, or many*, the *So-*
vereignty is the same, in all
States, and the danger is not
the

Devotions.

the more, & the providence
is the more, where there are
more *Physicians*; as the
State is the happier, where
businesses are carried by
more counsells, then can be
in one breif, how large soe-
ver. *Diseases* themselves
hold *Consultations*, and con-
spire how they may multi-
ply, and joyne with one an-
other, & exalt one anothers
force, so; and shall we not
call *Physicians*, to *consultati-*
ons? *Death* is in an old mans
doore, he appeares, and tels
him so, and *Death* is at a
young mans backe, and sayes
nothing; *Age* is a sicknesse,
and *Youth* is an ambush; and
we need so many *Physicians*,
as may make up a *Watch*,
and

Devotions.

and spie every inconveni-
ence. There is scarce any
thing , that hath not killed
some body ; a haire, a feather
hath done it ; Nay, that wch
is our best *Antidote* against
it, hath done it ; the best *cor-
diall* hath beeue *deadly Poy-
son* ; Men have dyed of *joy*,
and almost forbidden their
Friends to weep for them,
when they have scene them
dye laughing. Even that
Tyrant Dionysius (I think
the same that suffered so
much after) who could not
die of that sorrow , of that
high fall, from a *King* to a
wretched private man , dyed
of so poore a *joy*, as to be de-
clar'd by the *people* at a *The-
ater*, that he was a good *Po-
et.*

Devotions.

et. We say often, that a *Man*
may live of a little; but, alas,
of how much lesse may a
Man die? And ther fore the
more assistants, the better:
who comes to a day of hea-
ring, in a cause of any im-
portance, with one *Advo-
cate*? in our *Funerals*, wee
our selves have no interest;
there we cannot *advise*, we
cannot *direct*: And though
some *Nations* (the *Egypt-
ians* in particular) buile
themselves better *Tombes*,
then *Houses*, because they
were to dwell *longer* in the;
yet amongst our selves, the
greatest *man of stile*, whom
we have had, *The Conqueror*
was left, as soon as his soule
left him, not onely without
persons

Devotions.

persons to assist at his *grave*, but without a *grave*. Who will keep us then, we know not; As long as we can, let us admit as much *help*, as we can; Another, and another *Physician*, is not another, and another *Indication*, & *Symp-*
tome of death, but another, and another *Assistant*, and *Proctour of life*: Nor doe they so much feed the *Imagination* with *Apprehension* of *danger*, as the *Understan-*
ding with *Comfort*. Let not one bring *learning*, another *diligence*, another *Religion*, but every one bring all, and, as many Ingredients enter into a Receipt, so may many men make the receipt. But why do I exercise my *Meditation*.

Devotions.

ditation so long upon this, of having plentifull help in time of need? Is not my Meditation rather to be inclined another way, to condole, and commiserate their distresse, who have *none*? How many are sicker, (perchance) then I, and layd in their wofull straw at home (if that corner be a home) and have no more hope of helpe, though they dye, then of preferment, though they live? Nor do no more expect to see a *Physician* then, then to be an *Officer* after, of whom, the first that takes knowledge, is the *Sexton* that buries them; who buries them in *oblivion* too? For thsy do but fill up the number

Devotions.

number of the dead in the Bill, but we shal never heare their *Names*, till wee reade them in the Booke of life, with our own. How many are sicker (perchance) then I, & thrown into *Hospitals*, where, (as a Fish left upon the sand, must stay the Tide) they must stay the *Physcians* houre of visiting, and then can bebut *visited*? How many are sicker (perchance) then all we, & have not this *Hospital* to cover them, nor this Straw , to lie in, to die in, but have their *grave-stone* under them, and breathe out their souls in the eares, & in the cies of Passengers, harder then their bed, the flint of the street ? That taſte of no part of

Devotions.

of our *Physicke*; but a sparing
dyet, to whom ordinary
porridge would be *Inslip* e-
nough, the refuse of our ser-
vants, *Bezar* enough, and the
off-scowering of our Kitchin
Tables, *Cordiall* enough. O
my *soul*, when thou art not
enough awake, to bleffe thy
God enough for his plenti-
full mercy, in affording thee
many *Helpers*, remember
how many lacke them, and
helpe them to them, or to
those other things, which
they lacke as much as them.

7. EXPOSTV LATION.

MY God, my God, thy
blessed servant ~~An-~~
Augustine begg'd of thee, that
Moses might come, and tell
him

Devotions.

him what he meant by some places of *Genesis*: May I have leave to aske of that *Spirit*, that writ that Booke, why when *David* expected news from *Ioabs Army*, and that the Watchman told him, that he saw a man running alone, 2 Sam. 18.25. *David* concluded out of that circumstance, That if he came alone, he brought good newes? I see the *Grammer*, the word signifies so, and is so ever accepted, *Good newes*; but I see not the *Logique*, nor the *Rhetorique*, how *David* would proove, or perswade that his newes was *good*, because he was *alone*, except a greater company might have made great impressions

Devotions.

ons of danger, by imploring
and importuning present
supplies : Howsoever that
be, I am sure, that that which
thy Apostle sayes to *Timo-*
thy, 2 Tim. 4.11. Only Luke
is with me ; Luke, and no bo-
dy but Luke, hath a taste of
complaint and sorrow in it :
Though *Luke* want no testi-
mony of ability, of forward-
nesse, of constancie, and perse-
verance , in assisting that
great building, which Saint
Paul laboured in, yet Saint
Paul is affected with that,
that ther was none but *Luke*
to assist. We take Saint *Luke*
to have been a *Physician*, and
it admits the application
the better , that in the pre-
sence of one good *Physician*

WE

Devotions.

We may be glad of more.
It was not only a civill spi-
rit of pollicy, or order that
moved *Moses* father in law,
Exod. 18. 13. to perswade
him to divide the burden of
government, and Judicature
with others, and take others
to his assistance; but it was
also thy immediate Spirit;
O my God, that moved *Mo-
ses* to present unto thee se-
ventie of the Elders of Isra-
el, *Numb. 11. 16.* to receive
of that spirit, which was
upon *Moses* onely before,
such a portion as might ease
him in the government of
that people; though *Mo-
ses* alone had endowments
above all, thou gavest him
other assistants. I consider
thy

Devotions.

thy plentiful goodnessse, O
my God, in employing ~~An-~~
gels, more then one, in so
many of thy remardeable
works. Of thy Sonne, thou
saist; *Let all the Angels of*
God worship him, Heb. 1. 6.
If that be in Heaven, upon
Earth, he sayes that he could
command twelve legions of
Angels, *Mat. 26. 53.* And
when heaven, and earth shall
be all one, at the last day,
Thy Sonne, O God, the Sonne
of Man, shall come in his glo-
ry, and all the holy Angels
with him, Mar. 25. 31. The
Angels that celebrated his
birth to the Shepherds, *Luc.*
21. 15. The Angels that ce-
lebrated his second birth, his
Resurrection to the Maries,

F Ioh.

Devotions.

Joh. 20, 12. were in the plu-
rall, Angels associated with
Angels. In *Jacobs Ladder*, they which ascended
and descended, Gen. 28. 12.
and maintained the trade
betweene heaven and earth,
between thee and us, they
who have the Commission,
and charge to guide us in all
our wayes, Ps. 91. 13. they
who haftned *Lot*, Gen. 19.
15. and in him, us, from places
of danger and temptation,
they who are appointed to
instruct and governe us in the
Church heere, Apoc. 1. 20.
they who are sent to punish
the dis. bedient, and refractory,
Apoc. 8. 2. that they are
to be ilc *Mowers*, and har-
vestmen, Mat. 3. 39. after

W3

Devotions.

we are growne up in one field, the *Church*, at the day of *Judgement*, they that are to carry our *soules* whither they carried *Lazarus*, *Luke* 16. 22. they who attend at the several gates of the new *Ierusalem*, *Apoc. 21. 21.* to admit us there; all these, who administer to thy servants, from the first, to their last, are *Angels*, *Angels* in the plurall, in evry service. *Angels* associated with *Angels*. The power of a single *Angel* we see in that one, who in one night destroyed almost 200000 in *Sennacherib's* army, i *Reg. 19. 35.* yet thou often imployest many; as we know the power of salvation is abundantly

Devotions.

in any one *Enangelist*, and yet thou hast affoorded us four. Thy Sonne proclaims of himselfe, That thy Spirit, hath anointed him to preach the Gospel, Luke 4. 18. yet he hath given others for the perswasing of the Saines in the worke of the Ministry, Eph. 4. Thou haft made him Bishop of our soules, 1 Pet. 2. 25. but there are other Bishops too. He gave the Holy Ghost, and others gave it also, John. 20. 22. Thy way, O my God, (and, O my God, thou lovest to walk in thine owne wayes, for they are large) thy way from the beginning, is multiplication of thy helpe; and therefore it were a degree of ingratitude,

Devotions.

made, not to accept this mercie of affording me many helpe for my bodily health, as a type and earnest of thy gracious purpose now, and ever, to afford me the same assistances. That for thy great helpe, thy *Word*, I may seekethat, not from corners, nor *Conventicles*, nor *Ship-maticall singularities*, but from the association, and communion of thy *Catholick Church*, and those persons, whom thou hast alwaies furnished that *Church* withall: And that it may associate thy *Word*, with thy *Sacrament*, thy *Seale*, with thy *Patent*; and in that *Sacrament* associate the signe with the thing signified, the

Devotions.

Bread with the Body of thy Sonne ; so, as I may be sure to have received both, and to be made thereby , (as thy blessed servant *Augustine* sayes) the *Ark*, & the *Monument*, and the *Tombe* of thy most blessed Sonne , that he, and all the *merits* , of his death , may, by that receiving, be buried in me, to my quickning in this world, and my immortal establishing in the next.

7. PRAYER.

O Eternall, and most Gracious God, who gavest to thy servants in the wilderness, thy *Manna*, bread so conditioned, qualified so, as that, to every man, *Manna* rasted

Devotions.

tasted like that, which that man liked best, I humbly beseech thee, to make this correction, which I acknowledge to be part of my *daily bread*, to taste so to me, not as I would, but as thou wouldest have it taste, and to conforme my taste, & make it agreeable to thy will. Thou wouldest have thy corrections taste of *Humiliation*, but thou wouldest have them taste of *Consolation* too; taste of *danger*, but taste of *Assurance* too. As therefore thou hast imprinted in all thine *Elements*, of which our Bodies consist, two manifest qualities, so that, as thy fire dries, so it boastes too; and as thy wa-

Devotions.

ter moysts, so it cooles too, so,
O Lord, in these correcti-
ons, which are the *elements*
of our regeneration, by which
our *soules* are made thine,
imprint thy two qualities,
those two operations, that
as they *scourge* us, they may
scourge us into the way to
thee: that when they have
shewed us, that we are no-
thing in our selves, they may
also shew us, that thou art
all things unto us. When
therefore in this particular
circumstance, *O Lord*, (but
none of thy Judgements are
circumstances; they are all
of all *substance*, of thy good
purpose upon us) when in
this particular, that he, who
thou hast sent to assist me,
desires

Devotions.

desires assistants to him, thou hast let me see, in how few houres thou canst throw me beyond the helpe of man, let me by the same light see that no vehemēce of sicknes, no temptation of Satan, no guiltinesse of sinne, no prisōn of death, not this first, this *sickē bed*, not the other prisōn, the close and darkē *grave*, can remove me from the determined, and good purpose, which thou hast sealed concerning me. Let me thinke no degree of this thy correction, *casuall*, or without *signification*; but yet when I have read it in that language, as it is a *correction*, let me translate it into another, and reade it as a

F 5 *mercy;*

Devotions.

Mercie; and which of these is the *Originall*, and which is the *Translation*; whether thy *Mercie*, or thy *Correction*, were thy primary, and originall intention in this sicknesse, I cannot conclude, though death conclude me; for as it must necessarily appeare to be a *Correction*, so I can have no greater argument of thy *Mercie*, than to die in *thee*, and by that death, to be united to him, who died for me.

8. Et Rex ipse suum mittit.
The King sends his owne physician.

8. MEDITATION.

STILL when we returne to that *Meditation*, that *Man*

Devotions.

Man is a *World*, wee find
new discoveries. Let him be
a *World*, and himselfe wiil
be the *Land*, and *Misery* the
Sea. His misery (for misery
is his, his owne; of the hap-
pinesses even of this world,
he is but *Tenant*, but of mi-
sery the *Freeholder*, of hap-
piness he is but the *Farmer*,
but the *Usuruary*; but of
misery, the *Lord*, the *Pro-
prietary*:)his misery, as the
Sea, swels above all the hils,
and reaches to the remotest
parts of this *earth*, *Man*;
who of himselfe is but *dust*,
and coagulated and kneaded
into earth; by *teares*, his
matter is *Earth*, his *forme*,
Misery. In this *World*, that
is *Mankind*, the highest
ground

Devotions.

ground, the eminenteſt *bils*,
are *Kings*; and have they line
and lead enough to fadome
this *Sea*, and ſay, My miſery
is but this deepe? ſcarſe any
miſery equall to *Sickneſſe*;
and they are ſubject to that
equally, with their loweſt
ſubject. A *Glaſſe* is not the
leſſe brittle, because a *King*'s
face is repreſented in it; nor
a King the leſſe brittle, be-
cause *God* is repreſented in
him. They have *Physicians*
continually about them, and
therefore *Sickneſſes*, or the
worſt of *Sickneſſes*, conti-
nuall feare of it. Are they
Gods? Hee that caſted them
ſo, cannot flatter. They are
Gods, but ſicke *Gods*; and *God*
is preſented to us under ma-
ny

Devotions.

ny humane affections , as far
as *Infirmities* ; God is called
angry, and *sorry*, and *weary*,
and *hearie*, but never a *sick*
God : for then hee might *dise*
like men , as our *Gods* doe.
The worst that they could
say in reproach and scorn of
the *Gods of the heathen*, was,
that perchance they were a-
sleepe ; but *Gods* that are so
sick , as that they cannot
sleepe , are in an infirmer
condition. A *God*, and need
a *Physician* ? A *Jupiter*, and
need an *Æsculapius* ? that
must have *Rheubarbe* to
purge his *Choller*, lest hee be
too angry, and *Agaricke* to
purge his *Flegme*, lest hee be
too drowsie; that as *Tertul-
lian* sayes of the *Ægyptian
Gods*,

Devotions.

Gods, Plants, and Herbes,
That God was beholden to
man, for growing in his Gar-
den, so must we say of these
Gods, their eternity (an eter-
nity of threescore and ten
yeares) is in the Apotheca-
ries shop, and not in the me-
thoricall Deity. But their
Deity is better expressed in
their humility, than in their
height; when abounding
and overflowing, as God, in
meanes of doing good, they
descend, as God, to a com-
munication of their abun-
dances with men, according
to their necessities, then they
are Gods. No man is well,
that understands not, that
values not his being well;
that hath not a cheerfulness,
and

Devotions.

and a joy in it; & whosoever hath this *Joy*, hath a desire to communicate, to propagate that, which occasions his happiness, and his *Joy*, to others; for evry man loves witnesses, of his happiness; and the best witnesses, are experimentall witnesses; they who have tasted of that in themselves, which makes us happy: it consummates therefore, it perfits the happiness of *Kings*, to confer, to transfer, honour, and riches, and (as they can) health, upon those that need them.

8. EXPOSTULATION.

MY God, my God, I have a warning from the *Wise*

Devotions.

Wise man, that when a riche
man speakest, every man hol-
deth his tongue, and look what
hee saith, they extoll it to the
clouds: but if a poore man
speake, they say, what fellow
is this? And if hee stumble,
they will helpe to overthrow
him, Ecclus. 13. 23. There-
fore may my words be un-
dervalued, and my errours
aggravated, if I offer to
speake of Kings; but not by
thee, O my God, because I
speake of them, as they are
in thee, and of thee, as thou
art in them. Certainly those
men prepare a way of spea-
king negligently, or irrever-
ently of thee, that give
themselves that liberty, in
speaking of thy *Vicerents*,
Kings;

Devetions.

Kings; for thou who gaveſt
Augustus the *Empire*, gaveſt
it to *Nero* too; and as *Veffa-
fian* had it from thee, ſo had
Iulian: Though *Kings* de-
face in themſelues thy firſt
Image, in their owne ſoule,
thou giueſt no man leave to
deface thy ſecond *Image*, im-
printed indelibly in their
Power. But thou knoweſt,
O God, that if I ſhould be
ſlacke in celebrating thy
mercies to me, exhibited by
that royll Instrument, my
Sovereignē, to many other
faults, that touch upon *Alle-
geance*, I ſhould adde tha
worſt of all, *Ingratitude*;
vvhich conſtitutes an ill
man; and faults which are
defects in any particular
function,

Devotions.

function, are not so great as those that destroy our *Humanitie*: it is not so ill, to be an ill *subject*, as to be an ill *man*; for hee hath an univer-
salill illnesse, ready to flow,
and powre out it selfe into
any mold, any forme, and
to spend it selfe in any fun-
ction. As therefore thy *Son*
did upon the *Coinc*, I looke
upon the *King*, and I aske
whose *Image*, and whose *In-
scription* hee hath; and hee
hath *thine*; and I give unto
thee, that which is *thine*, I
recommend his happiness
to thee, in all my sacrifices
of thankes, for that which
hee enjoyes, and in all my
prayers, for the continuance
and enlargement of them.

But

Devotions.

But let mee stop, *my God*,
and consider; will not this
ooke like a piece of art, and
cunning, to convey into the
World an opinion, that I
were more particularly in
his care, than other men?
And that herein, in a shew
of *humility*, and *thankfulness*,
I magnifie my selfe
more than there is cause?
But let not that *Jealousie*
stop me, *O God*, but let me
goe forward in celebrating
thy *mercie* exhibited by *him*.
This which hee doth now,
in assisting so my bodily
health, I know is common
to mee with many; Many,
many have tasted of that ex-
pression of his graciousnes.
Where hee can give health
by

Devotions.

by his owne hands, he doth; and to more than any of his predecessors have done: therefore hath God reserved one disease for him, that he onely might cure it, though perchance, not onely by one title and interest, nor onely as one King. To those that need it not, in that kind, and so cannot have it by his owne hand, hee sends a *Donative of health*, in sending his *Physician*. The holy king Saint Lewis, in France, and our *Maud* is celebrated for that, that personally they visited *Hospitals*, and assisted in the Cure, even of loathsome diseases. And when that religious Empresse, *Placilla*, the wife of *Theodosius*, was,

Devotions.

was told, that shee diminished her selfe too much in those personall Assitances; and might doe enough in sending relief; shee said,
Shee would send in that capacite, as Emproffe . but shee would goe too, in that capacite, as a Christian, as a fellow-member of the body of thy Son, with them. So thy servant David applies himselfe to his people, 2 Sam 19. 12. so he incorporates himselfe in his people, by calling them, *His brethren, his bones, his flesh:* And when they fell under thy hand, even to the pretermittting of himself, he presses upon thee, by prayer for them; *I have sinned, but these sleepe, what have they done?*

Devotions.

done? Let thine hand I pray thee, be against mee, and against my Fathers house, 2 Sam. 24. 14. It is kingly to give; when Araunah gave that great, and free present to David, that place, those Instruments for Sacrifices, and the Sacrifices themselves, it is said there, by thy Spirit, All these things did Araunah give, as a King to the King, 2 Sam. 24. 14. To give, is an approaching to the condition of Kings, but to give health, an approaching to the King of Kings, to thee. But this his assisting to my bodily health, thou knowest, O God, and so doe some others of thine honorable Servants know, is but

the

Devotions.

the twi-light of that day,
wherin thou, through him,
hast shined upon me before;
but the echo of that voice,
wherby thou, through him,
hast spoke to mee before;
Then, when hec, first of any
man conceived a hope, that
I might be of some use in
thy *Church*, and descended
to an intimation, to a per-
swasion, almost to a solici-
tation, that I would inabrace
that Calling. And thou who
hadst put that desire into his
heart, didst also put into
mine, an obedience to it; and
I, who was sicke before,
of a vertiginous giddiness,
and irresolution, and almost
spent all my time in consul-
ting how I should spend it,

was

Devotions.

was by this man of God, and God of men, put into the poole, and recovered; when I asked, perchance, a Stone, hee gave me Bread; when I asked, perchance, a Scorpion, hee gave me a Fish; when I asked a temporall Office, he denied not, refused not that, but let me see, that hee had rather I tooke this. These things, thou O God, who forgettest nothing, hast not forgot, though perchance he; because they were benefits, hath; but I am not only a witness, but an instance, that our Ichosaphat hath a care to ordaine Priests, as well as Judges, 2 Chron. 14.
8. And not onely to send Physicians for temporall, but

to

Devotions.

to be the Physician for spiritual health.

8. PRAYER.

O Eternall, and most gracious God, who though thou have reserved thy treasure of perfitt joy, and perfitt Glory, to be given by thine own hands then, when by seeing thee, as thou art in thy selfe, and knowing thee, as we are knowne, we shall posseſſe in an instant, & posſeſſe for ever, all that can any way conduce to our happiness, yet here also in this World, givest us such earnestnesſt of that full payment, as by the value of the earnest, we may give some estimate of the treasure, humbly, and thankfully I acknowledge,

G that

Devotions.

that thy blessed *Spirit* instructs me, to make a difference of thy Blessings in this World, by that difference of the *Instruments*, by which it hath pleased thee to derive them unto me. As we see thee here in a *Glaſſe*, so wee receive from thee hereby *refleCtion*, and by *inſtruments*. Even *casuall* things come from thee; and that which we call *Fortune* here, hath another *Name* above. *Nature* reaches out her hand, and gives us *Corn* & *Wine*, & *Oyle*, and *Milk*, but thou filleſt her hand before, and thou openeſt her hand, that ſhee may raine down her ſhoweres upon us. *Industry* reaches out her hand

Devotions.

hand to us, & gives us fruits
of our labour for our selves,
and our posterity ; but thy
hand guides that hand, whē
it *sowes*, and when it *waters*,
& the *increase* is from thee.
Friends reach out their
hands, and preferre us, but
thy hand supports that hand,
that supports us. Of all these
thy *Instruments* have I re-
ceived thy blessing, *O God*,
but blesse thy name most for
the greatest ; that as a mem-
ber of the publike, and as a
partaker of private favours
too, by thy right hand, thy
powerfull hand set over us,
I have had my portion,
not onely in the hearing,
but in the *Preaching of thy*
Gospel. Humbly beseeching
G 2 thee

Devotions.

thee, that as thou continuest
thy wonted goodness upon
the whole world, by the
wonted meanes, and instru-
ments, the same *Sunne*, and
Moone, the same *Nature*, and
Industry, so to continue the
same blessings upon this
State, and this *Church* by the
same hand, so long, as that
thy *Sonne* when he comes
in the *Clouds*, may find him,
or his *Sonne*, or his *Sonnes*
sonnes ready to give an ac-
count, and able to stand in
that *Judgement*, for their
faithfull *Stewardship*, and
dispensation of thy *Talents*
so abundantly committed to
them; and beto him, *O God*,
in all distempers of his *Bo-
dy*, in all anxieties of *spirit*,

Devotions.

in all holy sadness of soule,
such a *Physician* in thy pro-
portion, who art the grea-
test in *Heaven*, as hee hath
been in *soul*, and *body* to me,
in his proportion who is the
greatest upon earth.

9. Medicamina scribunt.
*Vpon their Consultation they
prescribe.*

9. MEDITATION.

THEY have scene me, and
heard mee, arraigned
me in these fetters, and
received the *Evidence*; I
have cut up mine owne *An-
atomy*, dissected my selfe,
and they are gone to *reade*
upon me. O how manifold,
and perplex'd a thing, nay

G 3 how.

Devotions.

how wanton and various a thing is *ruine* and *destruction*? God presented to *David* three kinds, *Warre*, *Famine*, and *Pestilence*; *Satan* left out these, and brought in, *fires from Heaven*, and *windes from the wilderneſſe*. If there were no *ruine* but *Sickneſſe*, we ſee, the Masters of that *Art*, can ſcarfe number, nor name all Sickneſſes; every thing that *disorders* a faculty, and the function of that is a *Sickneſſe*: The names will not ſerve them which are given from the *place affected*, the *Plurisie* is ſo; nor from the effect which it workes, the *Falling sickneſſe* is ſo; they cannot have names ynow, from *what it does*,

Devotions.

does, nor where it is, but they must extort names from what it is like, what it resembles, and but in some one thing, or else they would lacke names; for the *Wolfe*, and the *Canker*, and the *Polybus* are so; and that Question, *Whether there be more Names or Things*, is as perplex'd in Sickneses, as in any thing else; except it be easily resolv'd upon that side, that there are more *Sickneses*, than *Names*. If *Mine* were reduced to that one way, that man could perish no way but by *sicknesse*, yet his danger were infinite; and if *Sickenesse* were reduced to that one way, that there were no *sicknesse* but a

Devotions.

Fever, yet the way were infinite still ; for it would over-lode, and oppresse any naturall disorder , and discompose any artificiall *Memory*, to deliver the *Names* of severall *Fevers* ; how intricate a worke then have they, who are gone to *consult*, which of these *Sicknes- ses* mine is, and then which of these *Fevers*, and then what it would do, and then how it may countermin'd. But even in *Ill*, it is a degree of *good*, when the *evill* will admit *consultation*. In many *Diseases*, that which is but an *Accident*, but a *Symptome* of the maine *Disease*, is so violent , that the *Physician* must attend the cure of that, though

Devotions.

though he pretermit (so far as to intermit) the cure of the *Disease* it selfe. Is it not so in *States* too ? sometimes the insolency of those that are *Great*, put the people into *Commotions*; the great *Disease*, and the greatest danger to the *Head*, is the *Insolency of the great ones*; and yet, they execute *Marshall law*, they come to present Executions upon the *people*, whose Commotion was indeed but a *Symptome*, but an *Accident* of the main *Disease*; but this *Symptome*, growne so violent, would allow no time for a *Consultation*. Is it not so in the Accidents of the *Diseases* of our *Mind* too ? Is it not

Devotions.

evidently so in our *affection*s, in our *passions*? If a *Cholerick* man be ready to strike, must I go about to purge his *choler*, or to break the blow? but where there is *roome* for *Consultation*, things are not desperate. They *consult*; so there is nothing *rashly*, *inconsiderately* done: and then they *prescribe*, they *write*, so there is nothing *covertly*, *disguisedly*, *unavowedly* done. In *bodily diseases* it is not alwayes so; sometimes, as soon as the *Physicians* foot is in the *Chamber*, his *knife* is in the Patients *arme*; the *Disease* would not allow a *minutes* forbearing of *bloud*, nor *prescribing* of other remedies. In States, and



mat-

Devotions.

matter of goverment it is fo-
too, they are sometimes sur-
prised with such *Accidents*,
as that the *Magistrate* askes
not what may be done by
Law, but does that which
must necessarily be done in
that case. But it is a degree
of *good*, in *evil*, a degree that
carries hope and comfort in
it, when we may have re-
course to that which is *writ-
ten*, and that the proceedings
may be *apert* & *ingenuous*,
and *candid*, and *avowable*,
for that gives satisfaction
and *acquiescence*. They who
have received my *Anatomy*
of my selfe, *consult*, and end
their *Consultation* in pre-
scribing, and in prescribing
Physicke, proper and conve-
nient

Devotions.

nient remedy : for if they should come in againe, and chide me for some disorder, that had occasioned, and induced, or that had hastned & exalted this sicknesse , or if they should begin to write new rules for my *Dyet*, and *exercise* when I were well, this were to *antidate* , or to *postdate* their *Consultation*, not to give *Physicke*. It were rather a vexation then a relief, to tell a condemned Prisoner, you might have liv'd if you had done this ; and if you can get your pardon, you shall do well, to take this, or this course hereafter. I am glad they know, (I have hid nothing from them) glad they consult, (they

Devotions.

(they hide nothing from one another) glad they write (they hide nothing from the world) glad that they write and prescribe *Physicke*, that there are *remedies* for the present case.

9. EXPOSTULATION.

MY God, my God, allow me a just indignation, a holy detestation of the insolency of that man, who because he was of that high ranke, of whom thou hast said, *They are Gods*, thought himselfe more then equall to thee ; That King of *Aragon*, *Alphonsus*, so perfit in the motions of the heavenly Bodies, as that he adventured to say, That if he had been

Devotions.

been of counsell with thee, in
the making of the heavens,
the heavens should have been
disposed in a better order, then
they are. The King Amasiah
wold not indure thy Prophet
to reprehend him, but asked
him in anger, *Art thou made
of the Kⁿs counsell?* 2 Chr.
25.16. Whē thy Prophet E-
say asks that question, *Who
hath directed the spirit of the
Lord, or being his Counsellor
hath taught him,* Esa 42.13.
It is after he had settled and
determined that office, upon
thy Son, and him *only*, when
he joynes with those great
Titles, *The mighty God, and
the prince of peace,* this also,
the Counsellour; Esa 9.6 and
after hee had settled upon
him,

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him, the spirit of might, & of
Counsell, Esa. 11. So that thē,
thou, O God, though thou have
no counsel frō man, yet dost
nothing upon Man, without
Counsell; In the making of
Man there was a *consultati-*
on; Let us make Man, Gen. 1.

26. In the preserving of Mā,
O thou great preserver of me,
thou proceedest by *Counsell;*
for all thy *externall* workes
are the works of the whole
Trinity, and their hand is to
every Action. How much
more must I apprehend, that
all you blessed, and glorious
Persons of the *Trinity* are
in *Consultation* now, what
you will doe with this in-
firme *Body,* with this le-
prous *Soul,* that attends,
guiltily.

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guiltily, but yet comfortably, your determination upon it. I offer not to counsell them, who meet in *Consultation* for my *Body* now, but I open my infirmities, I anatomize my *Body* to them. So I do my *Soule* to thee, *O my God*, in an humble Confession, That there is no *vein* in me, that is not full of the blood of thy *Son*, whom I have crucified, and crucified againe, by multiplying many, and often repeating the same Sinnes: that there is no *Arterie* in me, that hath not the *spirit of error*, *I Tim. 4.1*. *the spirit of Lust*, *Of. 4.12* *the spirit of giddinessse in it*, *Essay 19 14.* no *Bone* in me that is not hardned with the custome

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custome of sin, and nourished, and suppled with the marrow of sinne; no sinewes, no ligaments, that do not tie, and chaine sinne and sinne together. Yet, O blessed and glorious Trinity, O holy, and whole Colledge, and yet but one Physician, if you take this confession into a consultation, my case is not desparate, my destruction is not decreed; if your consultation determine in writing, if you referre me to that which is written, you intend my recovery: for all the way, O my God, (ever constant to thine owne wayes) thou hast proceeded openly, intelligibly, manifestly, by the Book. From thy first book, the book

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book of *Life*, never shut to thee, but never throughly open to us ; from thy second *Booke*, the *Booke of Nature*, where though subb seurely and in shaddowes, thou hast expressed thine own *Image*; from thy third *Booke*, the *Scriptures*, where thou hadst written all in the *Old*, and then lightedst us a Candle to read it by, in the *New Testament*; To these thou hadst added the *Book* of just and usefull *lawes*, established by them, to whom thou hast committed thy people ; To those, the *Mannals*, the *Pocket*. the *Bosome bookes* of our owne *Consciencies*, to those thy particular *books* of all our particular sinnes, and to those,

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those, the booke with seven
seales, which only the Lamb
which was slaine, was found
worthy to open, *Apoc. 7. 1.*
which, I hope, it shall not
disagree with the meaning
of thy blessed spirit, to inter-
pret, the promulgation of
their pardon, and righteous-
neſſe, who are washed in the
blood of that Lambe; and
if thou referre me to these
Books, to a new reading, a
new triall by these *books*,
this *Fever* may be but a bur-
ning in the hand, and I may
be ſaved, though not by my
booke, mine owne *conſci-*
ence, nor by thy other *Books*,
yet by thy *firſt*, the Booke of
life, thy *Decree for my elec-*
tion, and by thy *laſt*, the *Booke*
of

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of the *Lambe*, and the sheding of his Blood upon me ; If I be still under *consultation*, I am not condemn'd yet ; if I be sent to these *Bookes*, I shall not be condemn'd at all : for , though there be something written in some of those *Bookes* (particularly in the *Scriptures*) which some men turn to *poyson*, yet upon these *Consultations* (these *Confessions*, these *takings* of our particular cases, into thy consideration) thou intendest all for *Physeck*, and even from those *sentences*, from which a too late *repenter* will suck *desperation*, he that seeks thee early, shal receive thy *morning dew*, thy *seasonable mercy* , thy *forward consolation*. 9. PRAY-

Devotions.

9. PRAYER.

O Eternall and most gracious *God*, who art of so pure *eyes*, as that thou canst not looke upon *Sinne*, and we of so unpure constitutions, as that we can present no object but *Sin*, and therfore might justly feare, that thou wouldest turne thine *eyes* for ever from us, as though we cannot indure *Afflictions* in our selves, yet in *thee* wee can; so, though thou canst not indure *Sin* in us, yet in thy *Son* thou canst; and he hath taken upon himselfe, and presented to thee, all those *Sins*, which might displease thee in us. There is an *Eye* in *Nature*, that kils,

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kills, affoone as it sees, the eye of a *Serpent*, no eye in *Nature*, that nourishes us by looking upon us; but thine *Eye, O Lord*, does so. Looke therefore upon me, *O Lord*, in this distresse, and that wil recall mee from the borders of this bodily death; looke upon me, and that will raise me again from that *spirituall death*, in which my Parents buried me, when they begot me in *Sinne*, and in which I have pierced, even to the jawes of *Hell*, by multiplying such heaps of actuall sins upon that foundation, that root of *originall Sinne*. Yet take me again into your *consultation*, *O blessed and glorious Trinitie*; and though

the

Devotions.

the *Father* know, that I have defaced his *Image*, received in my *creation*; though the *Son* know, I have neglected mine interest in the *Redemp-*
tion, yet, *O blessed Spirſt*, as thou art to my *Conſcience*, so be to them a witneſſe, that at this *minute*, I accept that which I have ſo often, ſo often, ſo rebelliously re-
fused, thy blessed inspirati-
ons; be thou my witneſſe to them, that at more poares than this flacke body ſweats teares, this ſad ſoule weepes blood; and more for the *dis-pleaſure* of my *God*, than for the ſtripes of his *dis-pleaſure*. Take me then, *O blessed and gloriouſ Trinitie*, into a *Re-consultation*, and prescribe

mcc

Devotions.

since any *Physicke*: If it be a long and painfull holding of this *soulē* in *sicknesse*, it is *Physicke*; if I may discerne thy hand to give it; and it is *Physicke*, if it be a speedy departing of this *Soulē*, if I may discerne thy hand to receive it.

10. Lentē & Serpenti satagunt
occurrere morbo.

*They find the Disease to steale on
insensibly, and endeavour to
meet with it so.*

10. MEDITATION.

THIS is *Natures nest of boxes*; the *Heavens* containe the *Earth*; the *Earth*, *Cities*; *Cities*, *Men*. And all these are *Concentricke*; the

com-

Devotions.

common center to them all, is decay, ruine; onely that is Eccentricke, which was never made; onely that place or garment rather, which we can imagine, but not demonstrat; That light, which is the very emanation of the light of God, in which the *Saints* shall dwell, with which the *Saints* shall bee apparell'd, onely that bends not to this *Center*, to *Ruine*; that w^{ch} was not made of *nothing*, is not threatned wth this annihilation. All other things are; even *Angels*, even our *soules*; they move upon the same *Poles*, they bend to the same *Center*; and if they were not made immortall by *Preservation*,

H. their

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their *Nature* could not keep them from sinking to this center, *Annihilation*. In all these (the *frame of the heavens*, the *States upon earth*, and *men in them*, comprehend al.) Those are the greatest mischiefs, which are least discerned; the most insensible in their *wayes*, come to bee the most sensible in their *ends*. The *Heavens* have had their *Dropſie*, they drowned the World, and they shall have their *Fever*, and burne the World. Of the *Dropſie*, the Flood, the World had a fore-knowledge, 120 yeares before it came, and so ſome made provision againſt it, and were ſaved; the *Fever* ſhall break
out
sum
harr
wh
out
quer
Fev
the
late
breac
Dog
breac
latio
whe
our
ſelver
ſelver
tion
ring
signi
inter
man
otit

Devotions.

out in an instant , and consume all : the *Dropſie* did no harme to the *Heavens* from whence it fell, it did not put out those *lights* , it did not quench thoſe *heats* ; but the *Fever* , the fire shall burne the *furnace* it ſelfe , annihilate thoſe *Heavens* , that breathe it out ; though the *Dog-starre* have a pestilent breath , and infectious exhalation, yet because we know when it will riſe, we clothe our ſelves, and wee diect our ſelves , and we shadow our ſelves to a ſufficient preven- tion ; but *Comets* , and *Bla- zing-stars* , whose effects or ſignifications , no man can interrupt or frustrate , no man fore-faw : No *Alma-*

H a nacke

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nacketells us , when a *Bla-*
zing-starre will breake out,
the matter is carryed up in
secret ; no *Astrologer* tells us
when the effects will be ac-
complished , for that's a se-
cret of a higher sphære, then
the other ; and that which
is most *secret*, is most *dange-*
rous. It is so also here in the
Societies of men in *States*, &
Common-wealts. Twenty
rebellious Drummes make
not so dangerous a noyse, as
a few *whisperers* , and secret
plotters in corners. The
Canon doth not so much
hurt against a Wall , as
Mine under the wall ; nor
a thousand Enemies that
threaten , so much as a
few that take an oath to

say

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say *nothing*. God knew many heacie sinnes of the people, in the Wilderness and after, but still he charges them with that one, with *murmuring, murmuring* in their *hearts*, secret disobediences, secret repugnances against his declared will; and these are the most deadly, the most pernicious. And it is so too, with the *diseases* of the *body*; and that is my case. The *Pulse*, the *Vrine*, the *Sweat*, all have sworn to say *nothing*, to give no *Indication* of any dangerous sicknes. My forces are not enfeebled, I find no decay in my strength; my provisions are not cut off, I find no abhorring in mine appetite; my

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counsels are not corrupted nor infatuated, I finde no false apprehensions, to work upon mine understanding; and yet they see, that invisibly, and I feele, that insensibly the *Disease* prevailes. The *Disease* hath established a *Kingdome*, an *Empire* in me, and will have certainte *Arcana Imperij*, *secrets of State*, by which it will proceede, and not be bound to declare them. But yet against those secret conspiracies in the State, the *Magistrate* hath the *Racke*; and against these insensible diseases, *Physicians* have their *examiners*; and those these employ now.

10. Ex.

Deviōns.

10. EXPOSTULATION.

MY God, my God, I have
beene told, and told
by relation, by her own brother,
that did it, by thy ser-
vant Nazianzen, that his sis-
ter in the vehemency of her
prayer, did use to threaten
thee with an holy importuni-
ty, with a pious impudency. I
dare not do so, O God; but
as thy servant Augustine,
wist that Adams had not
sinned, therefore that Christ
might not have dyed, may I
not to this one purpose
wish, That if the Serpent be-
fore the temptation of Eve,
did goe upright, and speake,
that he did so still, because
I should the sooner heare

H4 him,

Devotions.

him, if he *spoke*, the sooner
see him, if he *went upright*?
in his curse, I am cursed too;
his *creeping* undoes me : for
howsoever he begin at the
breele, and do but *bruise* that ;
yet *he, and death in him is*
come into our windowes, *Ier.*

9.21. into our *eyes* and *earcs*,
the entrances and inlets of
our *soule*. He works upon us
in secret; and we do not dis-
cerne him ; And one great
worke of his upon us , is to
make us so like himselfe, as
to sinne in *secret*, that others
may not see us; But his *Ma-*
ster-piece is, to make us sinne
in secret so, as that we may
not see our selves sinne. For
the first, the hiding of our
sinnes from other men, hee
hath

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hath induc'd that, which was his off-spring from the beginning, *A lye: Job. 8.44.* for man is in Nature, yet, in possession of some such sparks of *ingenuity*, and *noblenesse*, as that, but to disguise *evill*, he would not *lie*. The *body*, the *sinne*, is the *Serpents*, and the *garment* that covers it, the *lye*, is his too. These are *his*, but the hiding of sinne from our selves, is *he himselfe*: when we have the sting of the *serpent* in us, and do not sting our selves, the venome of sinne, and no remorse for sinne, then, as thy blessed Sonne said of *Iudas*, *He is a devill, Io. 6. 70.* not that he *had one*, but *was one*, so we are become *de-*

Devotions.

vils to our selves, and wee have not onely a *serpent* in our bosome, but we our selves, are to our selves that *serpent*. How farre did thy servant *David* presse upon thy pardon, in that petition. *Clense thou me from secret sinnes? Psal. 19 12.* Can any sinne be secret? for a great part of our sins, though sayes thy *Prophet*, *We conceive them in the darke, upon our bed* yet sayes he, *Wee do them in the light;* there are many sinnes, which we *glory* in doing, and would not doe, if no body should know them. Thy blessed servant *Augustine* confesses, that he was *ashamed of his shamefastnesse, and tendernesse of conscience,* and *that*

Devotions.

that he often belyed himselfe
with sinnes, which he never
did, lest he should be unacceptable
to his sinfull companions. But if we would con-
ceale them, (thy Prophet
found such a desire, and such
a practice in some, when he
said, *Thou hast trusted in thy
wickednes, and thou hast said,
None shall see me. Esa. 47.
10.*) yet can we conceale
them ? Thou, O God , canst
heare of them by others, *The
voyce of Abels blood, Gen.
4.10. will tell thee of Cains
murder ; the Heavens them-
selves will tell thee, Heaven
shall reveale his iniquitie, Jer.
20. 27.* a small creature a-
lone, shall doe it, *A bird of
the ayre, shall carry the voyce,*
and

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and tell the matter : Eccles. 10.20. thou wilt trouble no Informer, thou thy selfe revealedst Adams sin, to thy selfe, Gen. 3. 8. and the mani- festation of sin is so full to thce, as that thou shalt re- veale all to all, Thou shalt bring every worke to judge- ment, with every secret thing Eccles. 12. 14. and there is nothing covered, that shall not be revealed, Matth. 10. 26. But, O my God, there is another way of knowing my sinnes, which thou lovest better then any of these ; so, knowest them by my con- fession. As Physicke works, so it drawes the peccant hu- mour to it selfe, that when it is gathered together, the weight

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weight of it selfe may carry
that humour away, so thy
spirit returns to my *memory*,
my former sins, that being
so recollected, they may
powre out themselves by
Confession. When I kept si-
lence, fayes thy servant Da-
vid, day and night thy hand
was hearie upon me; Psal.
32.34. But when I said, I
will confesse my transgrefſions
unto the Lord, thou forgavest
the iniquity of my finne, Psal.

8. 5. Thou interpretest
the very purpose of *Confessi-*
on so well, as that thou scarce
leavest any new *mercie* for
the *action* it selfe. This *Mer-*
cie thou leavest, that thou ar-
mest us thereupon, against
relapses into the sins which

we

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we have confessed. And that *mercy*, which thy servant *Augustine* apprehends, when he layes to thee, *Thou hast forgiven me those sins which I have done, and those sinnes which onely by thy grace I have not done:* they were done in our *inclination* to them, and even that *inclination* needs thy *mercy*, & that *mercye* he calls a *pardon*. And these are most truely *secret* sinnes, because they were never done, and because no other man, nor I my selfe, but onely thou knowest, how many, and how great sinnes I have scaped by thy grace, which without that, I should have multiplyed against thee.

10. PRAY-

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10. PRAYER.

O Eternal, and most gracious God, who as thy Sonne Christ Iesus, though he knew all things, yet said, *he knew not the day of judgment*, because he knew it not so, as that hee might tell it us; so though thou know'st all my sins, yet thou knowest them not to my *cōfort*, except thou know the by my telling the to thee, how shall I bring to thy knowledge by that way those sins, which I my selfe know not? If I accuse my self of *originall sin*, wilt thou ask me if I know what *originall sin is?* I know not enoughe of it to satisfy others, but I know enough to condemne my self, & to solicite thee.

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thee. If I confesse to thee the
sins of my *youth*, wilt thou
aske me, if I know what
those sins were? I know the
not so wel, as to name the al,
nor am sure to live houres
enough to name them all,
(for I did them then, faster
then I can speake them now,
whē every thing that I did,
conduc'd to some sinne) but
I know them so well, as to
know, that nothing but thy
mercy is so *infinite* as they.
If the naming of sinnes, of
thought, word, and deed, of
sinnes of *omission*, and of *acti-*
on of sinnes against *thee*, a-
gainst my *neighbour*, and a-
gainst my *selfe*, of sinnes *un-*
repented, and sinnes *relapsed*
into after *repentance*, of sins
of

Devotions.

of ignorance, and sins against
the testimony of my *conscience*, of sinnes against thy
Commandements, sinnes a-
gainst thy *Sons Prayer*, and
sins against our own *Creed*,
of sinnes against the Lawes
of that *Church*, and sinnes a-
gainst the Lawes of that
State, in which thou hast
given me my station. If the
naming of these *sinnes* reach
not home to al mine, I know
what will; *O Lord*, pardon
me, me, all those sins, which
thy *Sonne Christ Iesus* suffe-
red for, who suffered for all
the sinnes of all the world;
for there is no sin amongst
all those which had not bin
my sinne, if thou hadst not
been my *God*, and *antidated*
me

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me a pardon in thy preventing grace. And since sinne in the nature of it, retaines still so much of the author of it, that it is a *serpent*, intensibly insinuating it selfe into my *soul*, let thy *brazen serpent* (the contemplation of thy Sonne crucified for me) be evermore present to me, for my recovery against the sting of the first *Serpent*; that so, as I have a *Lion* against a lion, the lion of the tribe of *Iuda*, against that lion that seekes whom he may devour, so I may have a *serpent* against a *serpent*, the *wisdom* of the *serpent*, against the *malice* of the *serpent*, And both against that *lion*, and *serpent*, forcible, and subtile tentations,

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ons, thy Dove with thy O-
live, in thy Arke, Humility,
and Peace, and Reconciliation
to thee, by the ordinances of
thy Church. Amen.

II. Nobilibusque trahunt, a cin-
eto corde, venenum,
Succis & Gemmis, & quæ gene-
rosa, ministrant
Ars, & Natura, instillant.

*They use Cordials, to keepe the ve-
nim and malignity of the disease
from the heart.*

I I . M E D I T A T I O N .

VVHence can wee
take a better ar-
gument, a clearer demon-
stration, that all the Great-
nesse of this world, is built
upō opinion of others, & hath
in it selfe no reall being, nor
power

Devotions.

power of subsistence, then from the *heart of man*? It is alwayes in *action*, and *motion*, stil busie, still pretending to do all, to furnish all the powers, and faculties with all that they have; But if an enemy dare rise up against it, it is the soonest endangered, the soonest defeated of any part. The *Braine* will hold out longer then it, and the *Liver* longer then that; they will endure a *Siege*; but an unnatural heat, a rebellious heat, will blow up the *Heart*, like a *Mine*, in a minute. But howsoever, since the *Heart* hath the *birtwright*, and *primogeniture*, and that it is *Natures eldest son* in us, the part which is first borne

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borne to life in man, & that the other parts , as *younges
brethren*, and servants in his family, have a dependance upon it , it is reason that the principall care be had of it, though it be not the strongest part ; as the *Eldest* is oftentimes not the strongest of the family. And since the *Braine, and Liver, & Heart,* hold not a *Triumvirate* in *Man*, a *Soveraigntie* equally shed upon them all, for his *well-being*, as the fourte *Elements* do for his very *being*, but the *Heart* alone is in the *Principalitie, & in the throne* as *King* , the rest as *subjects*, though in eminent *place*, and *office*, must contribute to, that,as *Children to their Parents*.

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rents, as all persons to all kinds of *Superiors*, though oftentimes those *Parents*, or those *Superiors*, be not of stronger parts, than themselves, that serve and obey them that are weaker; Neither doth this obligation fall upon us, by second *Dictates of Nature*, by *Consequences*, and *Conclusions* arising out of *Nature*, or deriv'd from *Nature*, by *Discourse*; (as many things bind us, even by the Law of *Nature*, and yet not by the primary law of *Nature*; as all lawes of *Propriety* in that which we possesse, are of the law of *Nature*, which law is, *To give every one his own*, and yet in the primarie law of

Devotions.

of *Nature*, therē was no pro-
prietie, no *Mēm & Tūm*,
but an universall *Communi-*
ty over all ; So the obedi-
ence of *Superiours*, is of the
law of *Nature*, and yet in
the primary law of *Nature*,
there was no *superiority*, no
Magistracy;) but this con-
tribution of assistance of all
to the *Souveraigne*, of all
parts to the *Heart*, is from
the very first *dictates* of *Na-*
ture; which is in the first
place, to have care of our
owne *P̄servation*, to look
first to our selves ; for there-
fore doth the *Physician* in-
termit the present care of
Braine, or *Liver*, because
there is a possibility, that
they may subsist, though
there

Devotions.

there be not a present and a particular care had of them, but there is no possibility that they can subsist, if th^e *Heart* perish : and so, when we seeme to begin with others ; in such assistances, indeed we do begin with our selves, and we our selves are principally in our contemplation ; and so all these officious, and muthal assitances, are but *complements* towards others , and our true end is *our selves*. And this is the reward of the pains of *Kings* ; sometimes they need the power of law to be obey'd ; & when they seeme to be obey'd *voluntarily*, they who doe it , doe it for their own sakes. O how little

Devotions:

tle a thing is all the *greatnesse* of *man*, and through how false glasses doth hee make shift to multiply it, and magnifie it to himselfe? And yet this is also another misery of this *King of man*, the *Heart*, which is also appliable to the *Kings* of this world, *Great men*, that the venime & poyson of every pestilentiall Disease directs it selfe to the *Heart*, affects that (pernicious affection) & the malignity of ill men, is also directed upon the greatest, and the best; & not onely *greatnes* but *goodnes*, loses the vigour of being an *Antidote*, or *Cordiall* against it. And as the noblest, and most generous *Cordials* that *Nature*

I

or

Devotions.

or ~~Art~~ afford, or can pre-
pare, if they be often taken,
and made *familiar*, become
no *Cordials*, nor have any
extraordinary operation, so
the greatest *Cordiall* of the
Heart, Patience, if it be much
exercis'd, exalts the *venim*
and the *malignity* of the *E-
nemy*, and the more we suf-
fer, the more we are insul-
ted upon. When God had
made this *Earth* of nothing,
it was but a little helpe, that
he had, to make other things
of this *Earth*: nothing can
be neerer nothing, then this
Earth; and yet how little
of this *Earth* is the greatest
Man? He thinks he treads
upon the *Earth*, that all is
under his f^ct, and the *Brain*
that

Devotions.

that thinks so, is but *Earth* ; his highest Region, the flesh that covers that, is but *Earth*, and even the top of that, wherein so many *Absolons* take so much pride, is but a Bush growing upon that *surfe of earth*. How little of the World is the *earth*? And yet that is all, that *Man bath*, or is. How little of a *Man* is the *Heart*; and yet it is all, by which he is : and this continually subject, not onely to forraigne poyfons, conveyed by others, but to intestine poyfons, bred in our selves by pestilentiall sicknesses. O who, if before he had a being, he could have sense of this misery, would

I 3 buy

Devotions.

buy a being here upon these
conditions?

11. EXPOSTULATION.

MY God, my God, all that thou askest of me, is my Heart, *My Sonne give me thy heart, Prov. 23.26.* Am I thy Sonne, as long as I have but my heart? Wilt thou give me an *Inheritance, a Filiation,* any thing for my Heart? O thou, who saidst to Satan, *Hast thou considered my servant Job, that there is none like him upon the earth, Job 1.8.* Shall my feare, shal my zeale, shal my jealousie have leave to say to thee, *Hast thou considered my heart, that there is not so perverse a heart upon earth;*

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earth ; and wouldest thou have *that* ; and shall I be thy *Sonne*, thy Eternall Sonnes *Cohere*, for giving *that* ? *The heart is deceitfull above all things, and desperatly wicked ; who can know it ? Iere.* 17.9. Hee that askes that question, makes the answer, *I the Lord search the heart.* When diddest thou search mine ? Dost thou thinke to find it, as thou madest it in *Adam* ? thou hast searched since , and found all these gradations in the ill of our *Hearts, That every imagination, of the thoughts of our hearts, is onely evill continually, Gen.6.5.* Dost thou remember this, and wouldest thou have my *Heart ? O God* ?

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of all light, I know thou knowest all ; and it is *Thou*, that declarest unto man, what is his *heart*. Without thee, *O Sovereigne goodneffe*, I could not know, how ill my *heart* were. Thou hast declared unto mee, in thy word, that for al this *deluge* of evill, that hath surrounded all *hearts*, yet thou soughtst and foundest a man after thine owne heart, *I. Sā.* *i3. i4.* That thou couldſt and wouldest give thy people *Pastours* according to thine owne heart, *Ier. 3. i5.* And I can gather out of thy word so good testimony of the *hearts* of men, as to find ſingle *hearts*, docile, and apprehenſive *hearts*; *Hearts* that
can,

Devotions.

can, Hearts that have learnt; *wise hearts*, in one place, and in another, in a great degree, *wise, perfit hearts, straight hearts*, no perverseness without, and cleane hearts, no foulenesse within; such hearts I can find in thy Word; and if my *Heart* were such a *heart*; I would give thee my *heart*. But I find *stony hearts* too, and I have made mine such: I have found *hearts, that are snares,* *Ezec. 11.19.* and I have conversed with such; *hearts that burne like Ovens,* *Eccles. 7.26.* and the fuell of *Lust*, and *Envie*, and *Ambition*, hath inflamed mine; *hearts in which their Masters trust,* And he that trusteth in his

Devotions.

owne heart is a foole ; *Prov.* 28.26. His confidence in his owne morall constancy, and civill fortitude, will betray him, when thou shalt cast a spirituall dampe, a heavines, and dejection of spirit upon him. I have found theſe *Hearts*, and a worse then theſe, a *heart* into the which the *Diyell* himſelfe is entred, *Iudas heart. Io. 13.2.* The firſt kind of heart, alas, my *God*, I have not ; The laſt are not hearts to be given to thee ; What ſhall I doe ? Without that preſent I cannot be thy *Sonne*, and I have it not. To thoſe of the firſt kind, thou giueſt *joyfullneſſe of heart, Ecclesiſus 50.23.* and I have not that ; To thoſe

Devotions.

those of the other kind, thou
givest faintnesse of heart, *Le-*
vit. 26. 36. And blessed be
thou, *O God*, for that forbear-
ance, I have not that yet.
There is then a middle kind
of *Hearts*, not so perfect, as to
be given, but that the very
giving, mends them: Not so
desperate, as not to be accep-
ted, but that the very accep-
ting dignifies them. This is a
melting heart, *Ios. 2. 11.* and
a *troubled heart*; and a *woun-*
ded heart, and a *broken heart*,
and a *contrite heart*; and by
the powerfull working of
thy piercing Spirit, such a
Heart I have; Thy *Samuel*
spake unto all the house of
thy *Israel*, and said, *If you re-*
turne to the Lord with all

Devotions.

your hearts, prepare your hearts unto the Lord. I Sam.

7.3. if my heart be prepared, it is a returning heart ; And if thou see it upon the way, thou wilt carry it home. Nay, the preparation is thine too; this melting, this wounding, this breaking, this contrition, which I have now, is thy Way, to thy end ; And those discomforts, are for all that, *The earnest of thy spirit in my heart,* 2 Cor. 1. 22. and where thou givest earnest, thou wilt performe the bargaine. Nabal was confident upon his Wine, but in the morning his heart died within him, I Sam. 25. 37. Thou, O Lord, hast given me Wormwood, and I have had some diffi-

Devotions.

diffidence upon that ; and thou hast cleared a *Morning* to me againe, and my heart is alive. *Davids heart smote him, when he cut off the skirre from Saul, I Sam. 24. 5.* and his heart smote him, when he had numbered his people, *I Sa. 24. 10.* my heart hath struck me, when I come to number my sinnes ; but that blow is not to death, because those sinnes are not to death , but my heart lives in thee. But yet as long as I remaine in this great *Hospitall*, this sick, this diseasful world, as long as I remaine in this leprosous house , this flesh of mine, this heart, though thus prepared for thee, prepared by thee, will still be subject

to

Devotions.

to the invasion of maligne
and pestilent vapours. But
I have my *Cordials* in thy
promise ; when I shall know
the plague of my heart , and
pray unto thee in thy house ,
3 Reg. 8. 38. thou wilt pre-
serve that heart , from all
mortall force , of that infec-
tion : And the *Peace of God*
which passeth all understand-
ing , shall keepe my heart and
minde , through Christ Iesus ,
Pbil. 4. 7.

II. PRAYER.

O Eternall and most gra-
cious God , who in thy
upper House , the *Heavens* ,
though there be many *mans-
tions* , yet art alike and equal-
ly in every *mansion* , but here
in

Devotions.

in thy *lower House*, though thou fillest all, yet art otherwise in some roomes thereof, then in others, otherwise in thy *Church*, then in my *Chamber*, and otherwise in thy *Sacraments*, then in my *Prayers*; so though thou be always present, & always working in every roome of this thy House, my body, yet I humbly beseech thee to manifest always a more effectual presence in my heart, then in th'other offices. Into the house of thine annointed, disloyall persons, traitors will come; Into thy House, the *Church*, *Hypocrites*, and *Idolaters* will come; Into some roomes of this thy House, my *Body*, *Tenta-*

Devotions.

Tentations will come, Infec-
tions will come, but bee my
Heart, thy Bedchamber, O
my God, and thither let them
not enter. Job made a cove-
nant with his eyes, but not his
making of that Covenant,
but thy dwelling in his
Heart, enabled him to keepe
that Covenant. Thy Sonne
himselfe had a sadnesse in his
soul to death, and he had a
reluctation, a deprecation of
death, in the approaches
thereof; but he had his Cor-
diall too, Yet not my will, but
thine be done. And as thou
hast not delivered us, thine
adopted Sonnes, from these
infectious temptations, so nei-
ther hast thou delivered us
over to them, nor withheld
thy

Devotions.

thy *Cordials* from us. I was
baptized in thy *Cordiall wa-*
ter, against *Originall sinne*,
and I haue drunke of thy
Cordiall blond, for my reco-
very, from actuall, and habi-
tuall sinne in the other *Sa-*
crament. Thou, *O Lord*, who
haſt imprinted all medici-
nall vertues, which are in
all creatures, and haſt made
even the flesh of *Vipers*, to
affiſt in *Cordials*, art able to
make this preſent ſicknes, e-
verlaſting health, this weak-
neſs, everlaſting strength, and
this very dejection, & faint-
neſſe of heart, a powerfull
Cordiall. When thy bleſſed
Sonne cryed out to thee, *My*
God, my God, why haſt thou
forsaken me, thou diſt reach
out

Devotions.

out thy hand to him ; but
not to deliver his *fad soule*,
but to receive his *holy soule* ;
Neither did he longer desire
to hold it of thee, but to re-
commend it to thee. I see
thine hand upon me now,
O Lord, and I aske not why
it comes, what it intends :
whether thou wilt bid it
stay still in this *body*, for
some tyme, or bid it meete
thee this day in *Paradise*, I
ask not, not in a *wish*, not in
a *thought* : *Infirmitie of Na-*
ture, Curiositie of minde, are
tentations that offer ; but a
silent , and absolute obedi-
ence, to thy will, even be-
fore I know it, is my *Cordi-*
all. Preserve that to me, O
my *God*, and that will pre-
serve

Devotions.

serve me to thee; that when thou hast *catesbised* me with *Affliction* here, I may take a greater *degree*, and serve thee in a higher place, in thy Kingdome of *joy*, and *glory*.

Amen.

12. *Spirante Columbā*
Suppositā pedibus, Revocantur ad
ima vapores.

They apply Pigeons, to draw the
vapours from the Head.

12. MEDITATION.

VVhat will not kill a man, if a vapour wil? how great an *Elephant* how small a *Mouse* destroys? To die by a *Bullet* is the *Soldiers* daily *bread*; but few men die by *Hayle shot*: A man is more worth, then to bee

Devotions.

be sold for singe mony; a life
to be valued above a trifle.
If this were a violent sha-
king of the Aire by Thunder,
or by Canon, in that case
the Aire is condensed above
the thickness of Water, of
Water baked into Ice, almost
petrified, almost made stone,
and no wonder that kills;
but that that which is but a
vapour, and a vapour not
forced but breathed, should
kill, that our Nurse would
overlay us, and Aire that
nourishes us, should destroy
vs, but that it is a halfe Atheisme
to murmur against
Nature, who is Gods im-
mediate Commissioner, who
would not thinke himselfe
miserable, to be put into the
hands

Devotions.

hands of *Nature*, who does not onely set him up for a *mark* for others to shoot at, but delights her self to blow him up like a *Glaſſe*, till she see him break, even with her owne breath? Nay if this infectious *vapour* were sought for, or travell'd to, as *Plinie* hunted after the *vapour* of *Ætna*, and dar'd, and chal-lenged *Death* in the forme of a *vapour* to do his worst, and felt the worst, he dyed; or if this *vapour* were met withal in an *ambuſh*, and we surprised with it, out of a long shut *Well*, or out of a new opened *Mine*, who would lament, who would accuse, when wee had no-thing to accuse, noneto la-ment

Devotions.

ment against but *Fortune*,
who is lesse then a *vapour*:
But when our selves are the
Well, that breathes out this
Exhalation, the *Oven* that
spits out this fiery smoake,
the *Mine* that spues out his
suffocating, and strangling
Dampe, who can ever after
this, aggravate his sorrow,
by this *Circumstance*, That
it was his *Neighbour*, his *familiar Friend*, his *Brother*
that destroyed him, and de-
stroyed him with a whisper-
ing, and a calumniating
breath, when we our selves
doe it to our selves by the
same meanes, kill our selves
with our own *vapours*? Or
if these occasions of this self-
destruction, had any contri-
bution

Devotions.

bution from our own *wills*, any assistance from our own *Intentions*, nay from our owne *Errors*, we might divide the rebuke; and chide our selves as much as them. *Fevvers* upon wilful distempers of drinke, and *Surfets*, *Consumptions* upon intemperances, and licentiousnesse, *Madnesse* upon misplacing or over-bending our natuall faculties, proceed from our selves, and so, as that our selves are in the plot, and we are not onely *passive*, but *active* too, to our owne destruction; But what have I done, either to *breed*, or to *breathe* these vapours? They tell me it is my *Melancholy*; Did I infuse, did I drink in

Melan-

Devotions.

Melancholy into my selfe ?
it is my thoughtfulnesse ; was
I not made to thinke ? It
is my studie ; doth not my
Calling call for that ? I haue
done nothing wilfully, per-
versly toward it , yet must
suffer in it , die by it ; There
are too many Examples of
men, that have been their
owne executioners , and that
have made hard shift to be
so ; some have alwayes had
peyson about them , in a hol-
low ring upon their finger ,
and some in their pen that
they used to write with :
some have beat out their
braines at the wall of their
prison , and some have eate
the fire out of their Chim-
neys : and one is said to
have

Devotions.

have come neerer our case
then so , to have strangled
himselfe, though his hands
were bound , by crushing
his throat betweane his
knees ; But I doe nothing
upon my selfe , and yet am
mine own *executioner*. And
we have heard of *death*, up-
on small occasions , and by
scornefull *instrument*; a *pin*,
a combe, *a baire*, pulled, hath
gangred, and killed ; but
when I have said , a *vapour*,
if I were asked againe, what
is a *vapour*, I could not tell,
it is so insensible a thing ; so
neere *nothing* is that that re-
duces us to *nothing*. But ex-
tend this *vapour*, rarifie it ;
from so narrow a roome, as
our *Naturall bodies*, to any

Poli-

Devotions.

Politicke bodie, to a State.
That which is *fume* in us, is
in a State, *Rumor*, and these
vapors in us, which we con-
sider here pestilent, and infe-
ctious fumes, are in a State
infectious Rumours, detrac-
ting and dishonourable *ca-*
lumnies, Labels. The *Heart*
in that *Body* is the *King*; and
the *Braine*, his *Councell*; and
the whole *Magistracie*, that
ties all together, is the *Si-*
newes, which proceed from
thence; and the *life* of all
his *Honour*, and just *respect*,
and due *reverence*; and ther-
fore, when these *vapours*,
these venomous *rumors*, are
directed against these *noble*
parts, the whole Body suf-
fers. But yet for all their
fri-

Devotions.

priviledges ; they are not
priviledged from our *miser-*
ry ; that as the *vapours* most
pernicious to us, arise in our
owne bodies, so do the most
dishonourable *rumours*, and
those that wound a *State*
most, arise at home. What
ill *Aire*, that I could have
met in the street, what *Chan-*
nel, what *Shambles*, what
Danighill, what *Vault*, could
have hurt mee so much as
these home-bred *vapours*?
What *Fugitive*, wha *almes*
man of any forraigne State,
can doe so much harme, as a
detracter, a *Libetter*, a scorn-
full *Iester* at home ? For as
they that write of *Poysons*,
and of creatures naturally
disposed to the ruine of

Devotions.

man, do as well mention the *Flea*, as the *Viper*, because the *Flea*, though he kill none, he does all the harme he can; so even these libellous and licentious *Lesters*, utter the *venim* they have, though sometimes *virtue*, and alwaies *power* be a good *Pigeon* to draw this *vapour* from the *head*, and from doing any deadly harme there.

12. EXPOSTULATION.

MY God, my God, as thy servant *James* when he askes that question, *what is your life*, provides me my answer, *It is even a vapour, that appeareth for a little time, & then vanisheth away,* *Jam.4. 14.* so if he did aske me

Devotions.

me what is your *death*, I am
provided of my answer. *It*
is a vapour too; and why
should it not be all one to
me, whether I live, or die,
if life and death be all one,
both a *vapour*. Thou hast
made *vapour* so indifferent
a thing, as that thy *Blessings*,
and thy *Judgements* are e-
qually expressed by it, and
is made by thee the *Hiero-*
glyphick of both. Why shold
not that be alwayes good, by
which thou hast declared
thy plentifull goodnessse to
us? *A vapour went up from*
the earth, and watered the
whole face of the ground, Gen.
2.6. And that by which thou
hast imputed a goodnessse to
us, and wherein thou hast

K 2 accepted

Devotions.

accepted our service to thee,
Sacrifices; for *Sacrifices*,
were vapours, *Levit. 16. 23.*
And in them it is said, that a
thicke cloud of Incense went
up to thee, Eze. 8. 11. So it is
of that wherein thou com-
mest to us, the dew of *Hea-*
ven, And of that wherin we
come to thee, both are *vap-*
pours; And he, in whom we
have, and are all that we are
or have, temporally, or spi-
rituall, thy blessed Sonne, in
the person of *wisedome*, is
called so too; *she is* (that is
he is) *the vapour of the power*
of God, and the pure influence
from the glory of the Almighty, *Sap 7. 24.* Hast thou,
Thou, O my God, perfumed
vapour with thine owne
breath,

Devotions.

breath, with so many sweet acceptations, in thine owne *Word*, and shall this *vapour* receive an ill, and infectious sense? It must; for, since we have displeased thee, with that which is but *vapour*, (for what is *sinne*, but a *vapour*, but a *smoake*, though such a smoake, as takes away our sight, and disables us frō seeing our danger) it is just, that thou punish us with *vapours* too. For so thou dost, as the *Wiseman* tels us, *Thou canst punish us by those things, wherin we offend thee;* as he hath expressed it there, *By beasts newly created, breathing vapours, Sap. 11.* 18. Therfore that cōminatiōn of thine, by thy *Prophet*,

K 3 I will

Devotions.

I will shew wonders in Hea-
ven, & in the earth, cloud and
fire, and pillars of smoak; so
2. thine Apostle, who knew
thy meaning best, calls va-
pours of smoake, Act. 2. 19.
One Prophet presents thee in
thy terribleness, so, There
went a smoake at his nostrils,
Psal. 78. 8. and another, the
effect of thine anger, so,
The house was filled with
smoake, Esa 6. 4. And he that
continues his prophesie, as
long as the World can con-
tinue, describes the miseries
of the latter times so, Out of
the bottomelesse pit arose a
smoake, that darkned the Sun,
and out of that smoake came
Locusts, who had the power of
Scorpions, Apoc. 9. 3. Now
all

Devotions.

all smoakes begin in fire, and all these wil end so too: The smoke of sin, & of thy wrath will end in the fire of Hell. But hast thou afforded us no meanes to evaporate these smokes, to withdraw these vapors? When thine Angels fel from heaven, thou tookst into thy care, the reparation of that place, and didst it by assuming, by drawing us thither; when we fel from thee here, in this world, thou tookest into thy care the reparation of this place too, and didst it by assuming us another way, by descending down to assume our nature, in thy Son. So that though our last act be an ascending to glory, (we shal ascend to the place

Devotions,

of Angels) yet our first act is
to go the way of thy Son de-
scending, and the way of thy
blessed spirit too, who desce-
ded in the Dove. Therefore
hast thou bin pleas'd to afford
us this remedy in Nature, by
this application of a Dove to
our lower parts, to make
these vapors in our Bodies,
to descend, and to make that
a Type to us, that by the visi-
tation of thy spirit, the vapors
of sin shall descend, and we
tread them under our feet.
At the Baptisme of thy Son,
the Dove descended, & at the
exalting of thine Apostles to
preach, the same spirit des-
cended. Let us draw downe
the vapors of own pride, our
own wits, our own wilts, our

owne

Devotions.

owne *inventions*, to the *simplicitie* of thy *Sacraments*, & the *obedience* of thy *word*, and these *Doves*, thus *applyed*, shall make us live.

12. PRAYER.

O Eternall, and most gracious *God*, who though thou have suffered us to destroy our selves, & hast not given us the power of reparation in our selves, hast yet afforded us such meanes of reparation, as may easily, and familiarly be compasfed by us, prosper I humbly beseech thee this means of bodily assistance in this thy ordinary *creature*, and prosper thy meanes of spirituall assistance in thy holy *Ordinances*.

Devotions.

nances. And as thou hast carried this thy *creature* the *Dove*, through all thy waies through *Nature*, and made it naturally proper to conduce medicinably to our *bodily health*, through the *Law*, and made it a *sacrifice* for *finne* there, and through the *Gospel*, and made it, and thy spirit in it, a witnessse of thy *Sonnes baptisme* there, so carry it, and the qualities of it home to my *soule*, and imprint there that *simplicitie*, that *mildnesse*, that *harmelenesse*, which thou hast imprinted by *Nature* in this *creature*. That so all *vapors* of all disobedience to thee, being subdued under my feet, I may in the power, and

tri-

Devotions.

triumph of thy Sonne, tread
victoriously upon my grave,
and trample upon the Lyon,
and Dragon, that lye under
it to devoure me. *Psal. 91.*

13. Thou, O Lord, by the
Prophet callest the Dove, the
Dove of the Valleyes, but pro-
misenst that the *Dove of the*
Valleyes shall bee upon the
Mountaine, *Eze. 7. 16.* As
thou hast layed me low, in
this *Valley* of sicknesse, so
low, as that I am made fit for
that question, asked in the
field of bones, *Sonne of Man*
can these bones live? *Eze. 37.*
3. So in thy good time, carry
me up to these *Mountaines*,
of which even in this *Val-*
ley, thou affordest me a pro-
spect, the Mountaine where
thou

Devotions.

thou dwellest, the holy hill,
unto which none can ascend
but he that hath clean hands,
which none can have, but
by that one, and that strong
way, of making them clean,
in the bloud of thy Sonne
Christ Iesus, Amen.

13. Ingeniumque malum, nume-
roso stigmate, fassus,
Pellitur ad pectus, Morbiq; Subur-
bia, Morbus.

*The Sickness declareth the infection
and malignity thereof by spots.*

13. MEDITATION.

VWE say that the World
is made of *Sea*, and
Land as though they were
equall; but wee know that
there is more *Sea* in the

We-

Devotions.

Westerne, then in the Eastern Hemisphere: we say that the Firmament is ful of Starres; as though it were equally full; but wee know, that there are more Starres under the Northerne, then under the Southerne Pole. We say, the Elements of man are Misery, and Happinesse, as though he had an equal proportion of both, and the dayes of man viciuallinary, as though he had as many good dayes, as ill, and that he lived under a perpetuall Aequinoctiall, Night, and Day, equal, good and ill fortune in the same measure. But it is farre from that; he drinkest misery, and hee tastes happiness; he mowes misery, and

Devotions.

and he gleans happiness; he journeys in misery, he does but walke in happiness; and which is worst, his misery is *Positive & Dogmatical*, his happiness is but *Disputable*, and *Problematical*; All men call misery, misery, but *happines* chinges the name, by the taste of man. In this *Accidēt* that befals me now, that this *sicknes* declares it self by *Spots*, to be a malignant and pestilētial disease, if there be a *Comfort* in the declaratiōn, that thereby the *Physicians* see more clearly what to do, there may be as much *Discomfort* in this, That the malignity may be so great, as that all that they can do, shall do *nothing*; That an

Enc-

Devotions.

Enemie declares himselfe, then, when he is able to sub-
sist, and to pursue, and to at-
chieve his ends, is no great
comfort. In intestine Con-
spiracies, *voluntary confessi-
ons* doe more good, then
Confessions upon the *Rack*;
in these infections, when
Nature her selfe confesses,
and cryes out by these out-
ward declarations, which
she is able to put foorth of
her selfe, they minister *com-
fort*; but when all is by the
strength of *Cordials*, it is but
a *Confession upon the Racke*,
by which though we come
to know the malice of that
man, yet we do not know,
whether there bee not as
much malice in **his heart**
then,

Devo^tions.

then, as before his Confessi-
on; we are sure of his *Trea-
son*, but not of his *Repen-
tance*; sure of him, but not of
his *Complices*. It is a faint
comfort to know the worst
when the worst is *remedi-
lesse*, and a weaker then that,
to know *much ill*, and not to
know that that is the worst.
A woman is comforted
with the birth of her *sonne*,
her body is eased of a bur-
then; but if she could *Pro-
phetically* reade his *History*,
how ill a man, perchance
how ill a sonne, hee would
prove, shée should receive
a greater burthen into her
Minde. Scarce any purchase
that is not clogged with se-
cret *incumbrances*; scarce a-
ny

Devotions.

ny *bappinesse*, that hath not
in it so much of the *nature*
of false and base money, as
that the *Allay* is more then
the *Metall*. Nay is it not so
(at least much towards it)
even in the exercise of *Ver-*
tues? I must be poore, and
want before I can exercise
the vertue of *Gratitude* ;
miserable and in torment,
before I can exercise the
vertue of *patience* ; How
deepe doe we dinge, and for
how course gola? And what
other *Touch-stone* have wee
of our *Gold*, but *Comparisons*?
Whether we be as happy, as
others, or as our selves at o-
ther times ; O poore step to-
ward being well, when
these *Spots* do onely tell us,

that

Devotions.

that wee are worse, then
we were sure of before.

13. EXPOSTULATION.

MY God, my God, thou
hast made this sicke
bed thine *Altar*, and I have
no other sacrifice to offer,
but my selfe ; and wilt thou
accept no *spotted sacrifice* ?
Doth thy *Sonne* dwell bodi-
ly in this flesh , that thou
shouldest looke for an un-
spottednesse here ? Or is the
Holy Ghost, the soule of this
body, as he is of thy *Sponse*,
who is therefore *all faire &*
no spot in her ? *Can. 4.7.* Or
hath thy *Sonne* himselfe no
spots, who hath all our stains,
and deformities in him ? Or
hath thy *Sponse*, thy *Church*,

no

Devotions.

no spots, when every parti-
cular limbe of that faire and
spotlesse body , every parti-
cular soule in that Church is
full of staines , and spots ?
Thou bidst us *hate the gar-
ment, that is spotted with the
flesh*, *Ind. 23.* The *Flesh* it
selfe is the garment , and it
spotteth it selfe, with it self .
And if I wash my selfe with
snow water , mine own clothes
shall make mee abominable ;
Io.9. and yet no man yet ever
hated his own flesh ; *Eph.5,29*
*Lord, if thou look for a spot-
lesnes, whō wilt thou look
upon ? Thy mercy may go
a great way in my Soule,*
and yet not leave me with-
out spots : Thy corrections
may go farre, and burn deep,
and

Devotions.

and yet not leave me spotlesse : thy *children* apprehended that , when they said , *From our former iniquitie wee are not cleansed, untill this day ; though there was a plague in the congregation of the Lord ; Josh. 22.17.* Thou rainest upon us ,

and yet doest not alwayes mollifie all our hardnesse ; Thou kindlest thy fires in us , and yet dost not alwayes burne up all our drosse ; Thou healest our *wounds* , and yet leavest *scarres* , Thou purgest the *blood* , & yet leavest *spots* .

But the *spots* that thou hatest , are the *spots* that wee hide . *The Carvers of Images cover spots* , sayes the *Wise-man* ; 13.14. When we hide

our

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our *spots*, we become *Idolaters* of our own stains, of our own foulnesses. But if my *spots* come forth, by what means soever, whether by the strength of *Nature*, by *voluntary confession*, (for *Grace* is the *nature* of a *regenerate man*; and the power of *Grace* is the strength of *nature*) or by the *virtue* of *Cordials*, (for even thy *Corrections*, are *Cordials*) if they come foorth either way, thou receivest that *Confession* with a gracious interpretation. When thy servant *Jacob* practised an *invention* to procure *spots* in his sheep, *Gen. 30. 33.* thou didst prosper his *Rods*; and thou do^t prosper thine own

Rods,

Devotions.

Rods, when corrections pro-
ture the discovery of our
spots, the humble manifesta-
tion of our sinnes to thee;
Till then thou mayest iustly
say, The whole need not the
Physician, Mat. 9. 12. Till
we tell thee in our sicknesse,
we think our selves whole,
till we shew our spots, thou
applyest no Medicine. But
since I do that, shall I not,
Lord, lift up my face without
spot, and be steadfast, and not
feare, Job 11. 15. Even my
spots belong to thy Sons bo-
dy, & are part of that, which
he came down to this earth,
to fetch, and challenge, and
assume to himselfe. When
I open my spots, I doe but
present him with that w^{ch}
is

Devotions.

is *His*, and till I do so, I de-taine, & withhold *his right*. When therefore thou seest them upon me, as *His*, and seest them by this way of *Confession*, they shall not appear to me, as the *pinches of death*, to decline my feare to Hell; (for thou hast not left thy *Holy One in Hell*, thy Son is not there) but these *spots* upon my *Brest*, and upon my *Soule*, shall appear to me as the *Constellations of the Firmament*, to direct my contemplation to that place where thy Son is, thy *right hand*.

13. PRAYER.

O Eternall, and most gra-cious God, who as thou givest

Devotions.

givest all for nothing, if wee consider any precedent Merit in us, so givest nothing, for nothing, if we consider the acknowledgement, and thankfulness, which thot Iookest for, after, accept my humble thanks, both for thy Mercy, and for this particular Mercy, that in thy Judge-
ment I can discern thy Mer-
cy, and find comfort in thy
corrections. I know, O Lord,
the ordinary discomfort that
accompanies that phrase, *That
the house is visited*, and that,
*that thy works, and thy tokens
are upon the patient;* But
what a wretched, and dis-
consolate Hermitage is that
House, which is not visited
by thee, and what a Waive
and

Devotions.

and Stray is that man; that hath not thy *Marks* upon him? These heats, *O Lord,* which thou hast brought upon this body, are but the chafing of the *wax*, that thou mightest *seal* me to thee; These *spots* are but the *Letters* in which thou hast written thine owne *Name*, and conveyed thy selfe to me; whether for a *present possession*, by taking me now, or for future *reversion*, by glorifying thy selfe in my stay heere, I limit not, I condition not, I choose not, I wish not, no more then the house, or land that passeth by any *Civill conveyance*. Only be thou ever present to me, *O my God*, and this bed-

L. chamber,

Devotions.

chamber, and thy bed-chamber shall be all one roome, and the closing of these bodily *Eyes* here, and the opening of the *eyes* of my *soul*, there, all one *Act*.

14. Idq; notant Criticis, Medici evenisse diebus.

The physicians observe these accidents to have fallen upon the critall dayes.

14. MEDITATION.

I Would not make *Man* worse then he is, nor his condition more miserable then it is. But could I though I would? As a man cannot flatter *God*, nor over praise him, so a man cannot injure man, nor undervalue him.

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him. Thus inuch must necessarily be presented to his remembrance, that those *false happinesses*, which hee hath in this world, have their *times*, and their *seasons*, and their *criticall daies*, and they are judged, and *denominated* according to the *times*, when they befall us. What poore *Elements* are our *happinesse*s made of, if *Time*, *Time* which wee can scarce consider to be *any thing*, be an essentiall part of our *happinesse*? All things are done in some *place*; but if we consider *Place* to be no more, but the next hollow *Superficies* of the *Aire*, alas, how thin, and fluid a thing is *aire*, and how thin a *filme* is a *Superficies*,

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perficies , and a *Superficies* of *Aire* ? All things are done in *time* too ; but if wee consider *Time* to bee but the *Measure* of *Motion* , and howsoever it may seeme to have three *Stations* , *Past* , *Present* , and *Future* , yet the *first* and *last* of these are not , (one is not now , and the other is not yet) and that which you call *Present* , is not *now* the same that it *was* , when you began to call it so in this *Line* (before you found that word , *Present* , or that *Monasylable* , *Now* , the *Present* , and the *Now* , is past) if this *imaginarie* , *halfe-nothing* , *Time* , be of the essence of our *happines-ses* , how can they be thought durable?

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durable? *Time* is not so; how can they be thought to bee? *Time* is not so; nor so, consider'd in any of the parts therof. If we consider *Eternitie*, into that, *Time* never entred; *Eternitie* is not an everlasting flux of *Time*; but *Time* is a short *Parenthesis* in a long *period*; and *Eternity* had beene the same, as it is, though *Time* had never beene; If we consider, not *Eternity*, but *Perpetuity*, not that which had no time to begin in, but which shall out-live *Time*, and be, when *Time* shall be no more; what a *Minute* is the life of the durablest creature, compared to that? And what a *Minute* is mans life

Devotions.

in respect of the Suns , or of a Tree ? And yet how little of our *Life* is *Occasion* , *Opportunitie* to receive good in ; and how little of that *Occasion*, doe we apprehend, and lay hold of? How busie, and perplexed a *Cobweb*, is the *Happinesse* of Man here, that must be made up with a *Watchfulness* , to lay hold upon *Occasion*, which is but a little piece of that, which is *Nothing* , *Time*? And yet the best things are *Nothing* without that. *Honors* , *Pleasures* , *Possessions* , presented to us, out of time, in our decrepit, and distasted, and unapprehensive *Age* , lose their *Office* , and lose their *Name* ; They are not *Honours* to us, that

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that shall never appeare, nor come abroad into the eyes of the people, to receive Honour, from them who give it : nor pleasures to us, who have lost our sence to taste them ; nor Possessions to us, who are departing from the possession of them. Youth is their *Criticall Day* ; that judges them, that denominats them, that inanimats & informs them, & makes them Honors, and Pleasures, & Possessions, and when they come in an unapprehensive Age, they come as a Cordiall, when the Bell rings out ; as a Pardon, when the Head is off. Wee rejoice in the comfort of fire, but does any man cleave to it at *Midsommer*? Wee

L. 4 are

Devotions.

are glad of the freshnes and coolenesse of a *Vault*, but does any Man keepe his *Christmas* there ; or are the Pleasures of the *Spring* acceptable, in *Autume*? If happiness be in the *season*, or in the *climat*, how much happier then are *birds* then *men*, who can change the *climate* and accompany, and enjoy the same season ever.

I4. EXPOSTULATION.

MY God, my God, wouldest thou call thy self the *Ancient of dayes*, Dan. 7. 9. if we were not to call our selves to an account for our *dayes*? wouldest thou chide us for standing idle here all the day, Mat. 20. 6. if-

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if wee were sure to have
more dayes, to make up our
harvest? When thou biddest
us take no thought for to mor-
row; for sufficient unto the
day (to euery day) is the e-
vill thereof, Mat. 6. 34. is
this truely, absolutely, to put
off all that concernes the
present life? When thou re-
prehendest the *Galatians* by
thy Message to them, *That*
they observed Dayes, and
Moneths, and Times, and
Yeares, Galat. 4. 10. when
thou sendest by the same
Messenger to forbid the *Co-*
loffians all *Criticall dayes, In-*
dicatory dayes, Let no man
judge you, in respect of a Holy
day, or of a new Moone, or
of a Sabbath, Col. 2. 16. doest

L 51 thou

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thou take away all consideration, all distinction of *dayes*? though thou remove them from being of the *Essence* of our *salvation*, thou leavest them for *assistances*, and for the *exaltation* of our *Devotion*, to fix our selves at certaine *Periodicall* and *Stationary times*, upon the consideration of those things which thou hast done for us, and the *Crisis*, the *Triall*, the *judgement*, how those things have wrought upon us, and disposed us to a spirituall recovery, and convalescence. For there is to every man *a day of salvation*; now is the accepted time, now is the day of salvation, 2 Cor. 6. 2. And there is *a great day*

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day of thy wrath, Apoc. 6. 17. which no man shall be able to stand in ; And there are evill dayes before, and therefore thou warnest us, and armest us, *Take unto you the whole armour of God, that you may bee able to stand in the evill day,* Ephes. 6. 1. So farre then our dayes must be Criticall to us, as that by consideration of them, wee may make a judgement of our Spirituall Health ; for that is the Crisis of our Bodily Health ; Thy beloved servant Saint Iohn wishes to Gaius, that he may prosper in his health, so as his soule prospers ; 3 Iohn. vers. 2. for if the Soule be leane, the Marrow of the Bodie is but wa-
ter ;

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ter ; if the *Soule* wither, the verdure and the good estate of the *body*, is but an illusion, and the *goodliest man*, a *fearfull Ghost*. Shall we, O my *G O D*, determine our thoughts, and shall we never determine our disputations upon our *Climacterical yeares*, for particular men, and *periodicall yeares*, for the life of *States & Kingdomes*, and never consider these in our *long life*, and our interest in the *everlasting Kingdome*? We have exercised our *curiositie* in observing that *Adam*, the eldest of the eldest world, dyed in his *Climactericall yeere*, and *Sem* the eldest son of the next world, in his ; *Abraham the father* of

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of the faifthfull, in his, and
the blessed *Virgin Mary*, the
garden, where the Root of
Faith grewe, in hers. But
they whose *Climacteriques*
we observe, employed their
observation upon their *Cri-
ticall dayes*, the working of
thy promise of a *Messias*
upon them. And shall we,
O my God, make leſſe ſuſe of
those *dayes*, who have more
of them? We, who have
not only the day of the *Pro-
phets*, the firſt daies, but the
laſt daies, *Heb. 1.2.* in which
thou haſt ſpoken unto us, by
thy *Sonne*? *We are the chil-
dren of the day*, *1 Thes. 5.5.*
for thou haſt ſhin'd in as ful
a Noone, upon us, as upon
the *Theſſalonians*: They who
were

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were of the night, (a Night, which they had superinduc'd upon themselves) the *Pharises*; pretended, That if they had bee in their Fathers dayes, Matth. 23. 30. (those *Indicator*, and *Indicatory*, those *Criticall daisies*) they would not have bin partakers of the bloud if the Prophets; And shall wee who are in the *Day*, these *Daisies*, not of the *Prophets*, but of the *Sonne*, stone those *Prophets* againe, & crucifie that *Sonne* againe, for all those evident *Indications*, and *criticall Indicattures*, which are afforded us? Those opposed adversaries of thy *Sonne*, the *Pharises* with the *Herodians*, watched a *Criticall day*;

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day; Then when the State
was incensed against him,
They came to tempt him in
the dangerous question of
Tribute, Mat. 22.15. They
left him, and that Day was
the Criticall day to the Sa-
duces, *The same day, sayes*
thy Spirit, in thy word, the
Saduces came to him to que-
stion him about the Resurre-
ction; vers. 23. and them hee
silenced; They left him;
and this was the Criticall
day for the Scribe, expert in
the Law, who thought him-
selfe learned er then the He-
rodian, the Pharise, or Sa-
duce; and hee tempted him
about the great Command-
ment, *vers. 34.* and him
Christ left without power
of

Devotions.

of replying. When all was done, and that they went about to beginne their *circle* of vexation and tentation againe, *Christ* silences them so, that, as they had taken their *Critical daies*, to come, in *that*, and in *that* day; so *Christ* imposes a *Criticall* day upon them, from *that* day forth, fayes thy *Spirit*, *no man durst aske him any more questions*, vers. 46. This, *O my God*, my most blessed *God*, is a fearefull *Crisis*, a fearefull *Indication*, when wee will study, and seeke, and finde, what daies are fitteſt to forsake thee in; To say, Now, *Religion* is in a *Neutralitie* in the world and this is my *day*, the day of

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of *Liberty*; Now I may make new friends by changing my old Religion, and this is my Day, the Day of advancement. But, O my God, with thy servant Jacobs holy boldnesse, who though thou lameſt him, would not let thee goe, till thou hadſt giuen him a blessing, Gen. 32.

26. Though thou have laid me upon my hearse, yet thou ſhalt not depart from me, from this bed, till thou have given me a *Crisis*, a *Judgement* upon my ſelſe this day. Since a day is as a thousand yeares with thee, 2 Pet. 2.8. Let O Lord, a day, be as a weeke to me: and in this one, let me conſider ſeven dayes, ſeven Criticall daies,

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daies, and judge my selfe, that I be not judged by thee. First, this is the day of thy *visitation*, thy comming to me; and would I looke to bee welcome to thee, and not entertaine thee in thy comming to me? Wee measure not the *visitations* of great persons, by their *apparell*, by their *equipage*, by the *solemnitie* of their comming, but by their very comming; and therefore, howsoever thou come, it is a *Crisis* to mee, that thou wouldest not lose me, who seekest me by any meanes. This leades mee from my *first day*, thy *visitation* by sicknesse, to a *second*, to the light, and testimony of my *Conscience*.

There

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There I have an *evening*, and a *morning*; a sad guiltinesse in my *soule*, but yet a cheerfull rising of thy *Sonne* too; Thy *Evenings & Mornings* made dayes in the *Creation*, and there is no mention of *Nights*; My sadness for *sins* are *Evenings*, but they determine not in *night*, but deliver me over to the *day*, the *day* of a *Conscience* dejected, but then rectified; accused, but then acquitted, by thee, by him who speakes thy word, and who is thy *word*, thy *Sonne*. From this *day*, the *Crisis* and examination of my *Conscience*, breakes out my *third Day*, my day of preparing, and fitting my selfe for a more especiall *receiving*

Devotions.

ceiving of thy *Sonne*, in his institution of the *Sacrament*: In which day though there bee many darke passages, and slippery steps, to them who will entangle, and endanger themselves, in unnecessary disputations, yet there are light houres enough, for any man, to goe his whole *journey*, intended by thee; to know, that that *Bread* and *Wine*, is not more really assimilated to my *body*, and to my *blood*, then the *Body* and *Blood* of thy *Son* is communicated to me in that action and participation of that *Bread*, and that *Wine*. And having, *O my God*, walked with thee, these *three daies*,

the

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the day of thy *Visitation*, the day of my *Conscience*, the day of preparing for this seale of *Reconciliation*, I am the lesse afraid of the clouds or stormes of my *fourth day*, the day of my *dissolution*, and *transmigration* from hence. Nothing deserves the name of *happinesse*, that makes the remembrance of *death* bitter ; And *O death*, how bitter is the remembrance of thee, to a man that lives at rest in his possessions, the man that hath nothing to vex him, yea unto him that is able to receive meat ? Ecclus:41.1. Therefore hast thou, *O my God*, made this *sicknesse*, in which I am not able to receive meat, my *fajting day*,
my

Devotions.

my *Eve*, to this great *festi-*
vall, my *dissolution*. And
this *day of death* shall deli-
ver me over to my *fiftib day*,
the day of my *Resurrection* ;
for how long a day soever
thou make that day in the
grave, yet there is no day
betweene that , and the *Re-*
surrection. Then wee shall
all be invested, reapparelled
in our owne bodies ; but
they who have made just
use of their former *daies*, be
super-invested with *glorie*,
whereas the others , con-
demned to their *old clothes*,
their *sinfull bodies*, shall have
nothing added , but *immor-*
tality to torment. And this
day of awaking me, and re-
investing my *soule* in my *bo-*
dy,

Devotions.

dy, and my *body* in the *body* of Christ, shall present me, *body* and *soule*, to my *sixt day*, *The day of Judgement*; which is truly, and most literally, the *Criticall*, the *Decretory day*; both because all *Judgement* shall be manifested to mee then, and I shall assist in judging, the World then, and because then, that *Judgement* shall declare to mee, and possesse me of my *seventh day*, my *everlasting Sabbath*, in thy *rest*, thy *glorie*, thy *joy*, thy *sight*, thy *selfe*; and where I shall live as long without reckoning any more *daisies* after, as thy *Son*; and thy *holie Spirit* lived with thee, before you three made any *daisies* in the *Creation*. 14.

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14. PRAYER.

O Eternall and most gracieous God, who though thou didst permit *darknesse* to be before *light* in the *Creation*, yet in making of *light*, didst so multiply that *light*, as that it inlightned not the *Day* onely, but the *Night* too, though thou have suffered some *dimnesse*, some clouds of *sadnesse*, and disconsolatnesse to shed themselves upon my *soule*, I humbly blesse, and thankfully glorifie thy holy name, that thou hast afforded mee the *light* of thy *Spirit*, against which the *Prince of darkness* cannot prevaine, nor hinder his illumination of our darkeſt

Devotions.

keft nights, of our saddest thoughts. Even the visitation of thy most blessed *Spirit*, upon the blessed *Virgin*, is called an *overshadowing*. There was the presence of the *Holy Ghost*, the fountain of all *light*, and yet an *overshadowing*; nay except there were some *light*; there could be no *shadow*. Let thy mercifull providence so govern all in this sicknesse, that I never fall into utter *darknesse*, *ignorance of thee*, or *inconsideration of my selfe*; and let those *shadowes* which doe fall upon me, *faintnesse of Spirit*, and *condemnations of myselfe*, be overcome by the power of thine irresistible *light*, the *God of consolation*;

M that

Devotions.

that when thofe shadowes
have done their office upon
me, to let me fee, that of my
felfe I should fall into irre-
coverable darkenes, thy *Spi-*
rit may doe his *office* upon
thofe shadowes, and disperfe
them, and establish mee in
fo bright a *day* here, *as* may
be a *Criticall day* to mee, *a*
day wherein, and *whereby* I
may give thy *judgement* up-
on my felfe, and that the
words of thy *Sonne*, spoken
to his *Apostles*, may reflect
upon me, *Behold, I am with*
you alwaies, even to the
ende of the world,
Mat. 28.20.

15. In-

Devotions.

33. Interiā insomnes noctes ego
duco, diēsque.

I sleepe not day nor night.

15. MEDITATION.

Naturall men have con-
ceived a two-fold use
of *Sleepe*; That it is a *re-
freshing* of the body in this
life; That it is a *preparing*
of the *Soule* for the next;
that it is a *Feast*, and it is
the *Grace* at that *Feast*; that
it is our *recreation*, and
cheeres us, and it is our *Cate-
chisme*, and instructs us;
we lye downe in a hope,
that we shall rise the stron-
ger; and wee lye downe in
a knowledge, that we may

M 2 rise

Devotions.

rise no more. *Sleepe* is an *Opiate*, which gives us rest; but such an *Opiate*, as perchance, being under it, wee shall wake no more. But though naturall men, who have induced seconday and figurative considerations, have found out this second, this *Emblematicall* use of *Sleepe*, that it shuld be a representation of Death, God, who wrought and perfected his worke, before *Nature* beganne (for *Nature* was but his *Apprentice*, to learne in the first seven daies, and now is his *Fore-man*, and works next under him) God, I say, intended *sleepe* onely for the refreshing of man by bodily rest, and not for

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for a figure of *Death*, for hee intended not *Death* it selfe ther. But *Man* having induced *Death* upon himselfe, God hath taken *Mans creature*, *Death*, into his hand, and mended it; and whereas it hath in it selfe a fearefull forme and aspect, so that *Man* is affraid of his owne *creature*, God presents it to him, in a *familiar*, in an *affiduous*, in an *agreeable*, and *acceptable* forme, in *sleepe*, that so when hee awakes from *sleepe*, and sayes to himselfe, shall I bee no otherwize when I am dead, then I was even now, when I was asleepe, hee may bee ashamed of his waking *dreames*, and of his *melan-*

Devotions.

sholy fancying out a horrid
and an affrightfull figure of
that *Death* which is so like
Sleepe. As then wee neede
Sleepe to live out our three-
score and ten yeares, so wee
need *death*, to live that *life*
which wee cannot *out-live*.
And as *Death* being our *E-
nemie*, God allowes us to de-
fend our selves against it
(for wee *victual*l our selves
against *Death*, twice every
day, as often as wee eat) so
God having so sweetned
Death unto us, as he hath in
Sleepe, we put our selves into
our *Enemies* hands once e-
very day, so farre, as *Sleepe* is
Death: and *Sleepe* is as
much *Death*, as *Mestate* is
Life. This then is the *wise-*

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ry of my *Sickenesse*, That Death, as it is produced from me, and is mine owne *Creature*, is now before mine *eyes*, but in that forme in which God hath mollifyed it to us, and made it acceptable, in *sleepe*, I cannot see it : How many *Prisone*
rs, who have even hallowed themselves their *Graves* upon that *Earth*, on which they have lyen long under heavie *Fetters*, yet at this *houre* are *asleepe*, though they bee yet working upon their owne *graves* by their owne *weigh*? Hee that hath scene his *Friend* dye to day, or knowes hee shall see it to morrow, yet will sink into a sleepe be-

Devotions.

tweene I cannot ; and oh, if
I be entring now into *Eter-
nitie*, where there shall bee
no more distinction of
houres, why is it all my bu-
sinesse now to tell *Clockes*?
Why is none of the *heavi-
nesse* of my *heart*, dispensed
into my *Eye-lids* that they
may fall as my heart doth ?
And why, since I have lost
my delight in all *Objects*,
cannot I discontinue the fa-
culty of seeing them, by clo-
sing mine *Eyes* in *sleepe*? But
why rather being entring
into that presence , where I
shall wake continually, and
never sleepe more, do I not
interpret my continuall wa-
king here, to be a *Parasceve*,
and a *Preparation* to that ?

Devotions.

15. EXPOSITION.

MY GOD, my GOD, I know, (for thou hast said it) *That he that keepeth Israel, shall neither slumber, nor sleepe, Psal. 121.1.* But shall not that *Israel*, over whom thou watchest, sleep? I know (for thou hast said it) that there are Men, *whose damnation sleepeth not; 2 Pet 2.3.* but shall not they to whom thou art *Salvation*, sleepe? or wilt thou take from them that *evidence*, and that *testimony*, that they are thy *Israel*, or thou their *salvation?* Thou givest thy beloved sleepe, *Psa. 127.1.* Shall I lacke that

M 5 seale

Devotions.

seale of thy love? You shall
lye down, and none shall make
you afraid, Levit. 26.6. Shall
I be outlawed from that pro-
tection? Jonas slept in one
dangerous storne, Jon. 1. 5.
and thy blessed Sonne in ano-
ther, Math. 8. 14. Shall I
have no use, no benefit, no
application of those great
Examples? Lord, if he sleepe,
he shall doe well, Job. 11.12.
say thy Sonnes Disciples to
him of Lazarus; And shall
there be no roome, for that
argument in me? or shall I
be open to the contrary? If
I sleepe not, shall I not bee
well, in their sense? Let me
not, O my God, take this too
precisely, too literally: There
is that neither day nor night
seeth

Devotions.

seeth sleepe with his eyes, saies thy wise Servant Salomon,
Eccles. 8. 16. and whether he speak that of worldly men, or of men that seeke wisdom, whether in justification, or condemnation of their watchfulness, wee cannot tell: wee can tell, that there are men that cannot sleepe, till they have done mischiefe, Prov. 4. 16. and then they can; and wee can tell, that the rich man cannot sleepe, because his abundance will not let him, Eccles. 5. 12. The Tares were sowne when the Husbandmen were asleepe, Math. 13. 25. And the Elders thought it a probable excuse, a credible lye, that the Watchmen which kept

the

Devotions.

the Sepulchre, should say,
that the body of thy Son was
stolne away, when they were
asleepe, *Matth. 28. 13*. Since
thy blessed Sonne rebuked
his Disciples for sleeping,
Matth. 26. 40. Shall I mur-
mure because I do not sleep?
If Sampson had slept any
longer in *Gaza*, he had bin
taken, *Judg. 16. 3* And when
hee did sleepe longer with
Dalilah, he was taken, *Judg.*
16. 19. *Sleepe* is as often
taken for naturall death in
thy *Scriptures*, as for natu-
rall rest. Nay, sometimes
Sleepe hath so heavie a sense,
as to be taken for *Sin* it selfe,
Ephes. 5. 14 as well as for
the punishmēt of *Sin*, *death*,
1 Thes. 5. 6. Much comfort
is

Devotions.

is not in much sleepe, when
the most fearefull and most
irrevocable Malediction is
presented by thee in a perpe-
tuall sleepe. I will make their
Feasts, and I will make them
drunke, and they shall sleepe a
perpetuall sleep, and not wake,
Jerem 51.59. I must there-
fore, O my God, looke far-
ther, then into the very act
of sleeping, before I mis-
interpret my waking; for
since I finde thy whole hand
light, shall any finger of that
hand seeme heavie? Since
the whole sickenesse is thy
Phisicke, shall any accident
in it, be my poyson, by my
murmuring? The name of
Watchmen belongs to our
Profession; Thy *Prophets*
are

Devotions.

are not onely *Seers*, indued
with a *Power* of seeing, able
to see, but *Watchmen*, ever-
more in the *Art* of seeing.
And therefore give mee
leave, O my blessed *God*, to
invert the words of thy
Sonnes Spouse; shee said, *I*
sleepe, but my heart waketh,
Cant. 5.8. I say, *I wake, but*
my heart sleepeth; My body
is in a sicke weariness, but
my soule in a peacefull rest
with thee; And as our *Eyes*,
in our health, see not the
Ayre, that is next them, nor
the *fire*, nor the *spheares*, nor
stop upon any thing, till
they come to *starres*; so my
Eyes that are open, see no-
thing of this world, but
passe through all that, and

fixe

Devotions.

fixe themselves upon thy
Peace, and Joy, and Glory a-
bove. Almost as soone as
thy *Apostle* had said, *Let*
us not sleepe, 1 Thes. 5. 6.
lest we should be too much
discomforted, if we did, he
sayes againe, *Whether wee*
wake or sleepe, let us live to-
gether with Christ, vers. 10.
Though then this *absence of*
sleepe, may argue the pre-
sence of death, (the Originall
may exclude the *Copie, the*
life, the picture) yet this gen-
tle *sleepe, and rest of my*
Soule, betrothes me to thee,
to whom I shall be maried
indissolubly though by this
way of dissolution.

15. PRAY-

Devotions.

15. PRAYER.

O Eternall and most gra-
tious God, who art a-
ble to make, and dost make
the *sick bed* of thy servants,
Chappels of ease to them,
and the *dreames* of thy ser-
vants, *Prayers*, and *Medita-
tions* upon thee, let not this
continuall watchfulnesse of
mine, this inability to sleep,
which thou haft laid upon
me, be any *disquiet*, or *dis-
comfort* to me, but rather an
argument, that thou would-
est not have me sleepe in thy
presence. What it may indi-
cate or signify, concerning
the state of my *body*, let
them consider to whom
that consideration belongs;
doe

Devotions.

doethou who onely art the
Physician of my *soule*, tell
her, that thou wilt affoord
her such *defensatives*, as that
she shall *wake* ever towards
thee, and yet ever *slēpe* in
thee, and that through all
this sickness, thou wilt ei-
ther preserve mine under-
standing, from all decayes
and distractions, which
these watchings might oc-
cation, or that thou wilt
reckon, & account with me
from before those violences
and not call any peece of my
sickenes a *sin*. It is a heavie, &
indelible sin that I brought
into the world with me, It
is a heavie and innumerable
multitude of sinnes, w hich I
have heaped up since; I have
sinned

Devotions.

sinned behinde thy backe (if
that can be done) by wilfull
abstaining from thy *Congre-*
gations, and omitting thy
service, and I have sinned
before thy face, in my *hypo-*
crisies in Prayer, in my *O-*
ffentations, & the mingling
a respect of *my selfe*, in
preaching thy Word: I have
sinned in my *fasting* by re-
pining, when a penurious
fortune hath kept mee low:
and I have sinned even in
that fulnesse, when I have
beene at thy Table, by a ne-
gligent examination, by a
wilfull prevarication, in re-
ceiving that heavenly *Food*
and *Physicke*. But as I know,
O my gracious *God*, that for
all those sinnes committed
since

Devotions.

since, yet thou wilt consider me, as I was in thy *purpose*, whē thou wroteſt my name in the *Booke of life*, in mine *Election*: ſo into what deviations ſoever I stray, & wāder, by occation of this ſickneſſe, O *God*, returne thou to that *minute*, wherein thou waſt pleased with me, and conſider me in that *condition*.

16. Et properare meum, clamant
& Turre propinqua
Obſtreperæ Campanæ aliorum in
funere, funus.

From the Bells of the Church adjoyning, I am daily remembred of my buriall, in the Funeralls of others.

16. MEDITATION.

VV E have a convenient
Author, who writ
a *Dis-*

Devotions.

a Discourse of *Bells*, when he was Prisoner in *Turkie*. How would he have inlarged himselfe, if he had been my fellow-prisoner in this sickle bed, so neere to that *Steeple*, which never ceases, no more then the *harmony of the Sphares*, but is more heard. When the *Turkes* tooke *Constantinople*, they melted the *Bells* into *Ordnance*; I have heard both *Bells* and *Ordnance*, but never beene so much affected with those, as with these *Bells*. I have lyen neere a *Steeple*, in which there are sayd to bee more then *thirtie Bells*; and neere another, where there is one so big, as that the *Clapper* is

Devotions.

is said to weigh more then
sixe hundred pound, yet ne-
ver so affected as here. Here
the *Bells* can scarce solemn-
izethe Funeral of any per-
son, but that I knew him, or
knew that he was my *neigh-
bour* : wee dwelt in houles
neere to one another before,
but now he is gone into that
house, into which I must
follow him. There is a way
of correcting the *children*
of great persons, that other
children are corrected in
their *behalfe*, and in their
names, and this workes up-
on them, who indeed had
more deserved it. And when
these *Bells* tell me, that now
one, and now another is bu-
ried, must not I acknow-
ledge,

Devotions.

ledge, that they have the *corredion* due to mee, and paid the *debt* that I owe? There is a storie of a *Bell* in a *Monasterie*, which, when any of the house was sick to death, rung alwaies *voluntarily*, and they knew the inevitablenesse of the danger by that. It rung once, when no man was sick, but the next day one of the house fell from the *Steeple*, and died, and the *Bell* held the reputation of a Prophet still. If these *Bells* that warn to a *Funeral* now, were appropriated to none, may not I, by the hour of the *Funerall*, supply? How many men that stand at an *Execution*, if they would aske, for

Devotions.

for what dies that man,
should heare their owne
faults condemned, and see
themselves executed, by *At-
torney*? We scarce heare of
any *preferred*, but we think
our selves, that we might
very well have beeene that
Man; why might not I
have beeene that man, that is
carried to his *Grave* now?
could I fit my selfe, to *stand*,
or *sit* in any mans *place*, and
not to *lie* in any mans *grave*?
I may lacke much of the
good parts of the meanest,
but I lacke nothing of the
mortalitie of the weakest;
they may have acquired
better *abilities* then I, but I
was borne to as many *Infir-
mities* as they. To be an *In-
cumbent*

Devotions.

cumbent by lying downe in
a grave, to be a *Doctor* by
teaching *Mortification* by
Example, by dying though
I may have *Seniors*, others
may be elder then I, yet I
have proceeded apace in a
good *Universitie*. and gone a
great way in a little time,
by the furtherance of a ve-
hement *Fever*, and how-
soever these *Bells* bring to
the ground to day, if he and
I had been compared yester-
day, perchance I should have
beene thought likelier to
come to this preferment,
then, then hee. *God* hath
kept the power of *Death*
in his owne hands, lest any
man shoulde bribe *Death*. If
man knew the *gain of death*,

the

Devotions.

the *ease of death*, he would provoke *Death* to assist him, by any hand which hee might use. But as men see many of their owne Professions preferred, it ministers a hope that that may light upon them ; so when these hourly *Bells* tell mee of so many *Funerals* of men, like mee, it presents, if not a desire that it may , yet a *comfort* whensoever mine shall come.

16. EXPOSTULATION.

MY God, my God, I doe not expostulate with *thee*, but with *them*, who dare do that : who dare expostulate with *thee*, when in the voice of thy *Church*,

N thou

Devotions.

thou givest allowance to
this *ceremonie* of *Bells* at *Fun-*
erals. Is it enough to refuse
it, because it was in use a-
mong the *Gentiles*? so were
Funerals too. Is it because
some *abuses* may have crept
in amongst *Christians*? Is
that enough, that their ring-
ing hath been said to drive
away *evill spirits*? truly, that
is so far true, as that the *evill*
spirit is vehemently vexed
in their ringing, therefore,
because that action brings
the Congregation together,
and unites *God* and his *peo-*
ple, to the destruction of that
kingdome, which the *evill*
spirit usurps. In the first *in-*
stitution of thy *Church*, in
this world, in the founda-
tion

Devotions.

tion of thy militant *Church*, amongst the *Jewes*, thou didst appoint the calling of the *Assembly* in, to be by *Trumpet*, Num. 10. 1. and when they were in, then thou gavest them the sound of *Bells*, in the *garment* of thy *Priest*. Exod. 18. In the *triumphant Church*, thou employest both too, but in an inverted *Order*; we enter into the *Triumphant Church* by the sound of *Bells* (for we enter when we die) and then wee receive our further *Edification*, or *Consummation*, by the sound of *Trumpets*, at the *Resurrection*. The sound of thy *Trumpets* thou didst impart to *secular*, and *civill* uses too,

N 2 but

Devotions.

but the sound of *Bells* onely
to sacred ; Lord let not us
breake the *Communion* of
Saints, in that which was
intended for the *advancement* of it ; let not that pull
us asunder from one another , which was intended
for the assembling of us , in
the *militant*, and associating
of us to the *Triumphant*
Church. But he for whose
funeral these *Bells* ring now ,
was at *home* , at his journeys
end , *yesterday* ; why ring
they now ? A *Man* , that is
a world , is all the things in
the *world* ; He is an *Armie* ,
and when an *Armie* mar-
ches , the *vauant* may lodge
to night , where the *Reare*
comes not till to morrow .

A man

Devotions.

A man extends to his *act*,
and to his *example*; to that
which hee *does*, and that
which hee *teaches*, so doe
those things that concerne
him, so doe these *Bells*; that
which rung yesterday, was
to convey him out of the
world, in his *vaunt*, in his
soule, that which rung to
day, was to bring him in
his *Reare*, in his *body*, to the
Church; and this continuing
of ringing after his *entring*,
is to bring him to me in the
Application. Where I lie, I
could heare the *Psalme*, and
did joine with the *Congre-*
gation in it; but I could not
heare the *Sermon*, and these
later *Bells* are a *repetition*
Sermon to mee. But O my

N 3 God,

Devotions.

God, my God, doe I that have this *Fever*, need other remeibrances of my mortalitie? Is not mine owne hollow voice, voice enough to pronounce that to mee? Need I look upon a *Deaths head* in a *Ring*, that have one in my *Face*, or goe for *Death* to my *Neighbours house*, that have him in my *bosome*? Wee cannot, wee cannot, O my God, take in too many *helps* for religious *duties*; I know I cannot have any better *Image* of thee, then thy *Son*, nor any better *Image* of him, then his *Gospel*; yet must not I, with thanks confesse to thee, that some *historicall pictures* of his, have sometimes put me

Devotions.

mee upon better *Meditations*, then otherwise I should have fallen upon? I know thy *Church* needed not to have taken in from *Iew* or *Gentile*, any supplies for the exaltation of thy *glorie*, or our *devotion*; of *absolute necessitie*, I know shée needed not; but yet we owe thee our thankes, that thou hast given her leave to doe so, and that as in making us *Christians*, thou didst nor destroy that vvhich wee were before, *Naturall men*; so in the exalting of our religious devotions now wee are *Christians*, thou hast bin pleased to continue to us those *assstances* which did worke upon the affections

Devotions.

of naturall men before : for thou lovest a *good man*, as thou lovest a *good Christian*, and though *Grace* be meerly from thee , yet thou dost not plant *Grace*, but in *good natures*.

16. PRAYER.

O Eternall and most gracieous *God*, who having consecrated our living *bodies* to thine owne *Spirit*, and made us *Temples* of the *holy Ghost*, dost also require a respect to bee given to these *Temples*, even when the *Priest* is gone out of them; to these *bodies*, when the *Soule* is departed from them ; I bleffe , and glorifie thy *name*, that as thou takest care

Devotions.

care in our life, of every
haire of our head, so dost
thou also of every graine of
ashes after our death. Nei-
ther dost thou only do good
to us all, in *life* and *death*,
but also wouldest have us
doe good to one another, as
in a holy *life*, so in those
things which accompanie
our *death*. In that contem-
plation, I make account that
I heare this dead brother of
ours, vwho is now carried
out to his *buriall*, to speake
to mee, and to preach my
Funeral Sermon, in the voice
of these *Bels*. In him, *O*
God, thou hast accomplish-
ed to mee, even the request
of *Dives* to *Abraham*; *Thou*
hast sent one from the dead

Devotions.

to speake unto me. He speaks to me aloud from that Steeple; hee whispers to mee at these *Curtaines*, and hee speakes thy words; *Blessed are the dead, which die in the Lord, from henceforth*, Revelations 14. 13. Let this Prayer, therefore, O my God, be as my *last gaspe*, my expiring, my dying in thee; that if this be the houre of my *Transmigration*, I may die the *death of a Sinner*, drowned in my *Sins*, in the *blood of thy son*; & if I live longer, yet I may now die the *death of the Righteous*, *die to Sin*; which death is a *Resurrection* to a new *Life*: *Thou killest, and thou givest life*: vwhich soever comes,

Devotions.

it comes from *Thee*, which
vvay soever it comes, let
me come to *thee*.

17. *Nunc lento sonitu dicunt,
Morieris.*

*Now, this Bell tolling softly for
another, sayes to mee, thou
must die.*

17. MEDITATION.

Perchance he for whom
this *Bell* tolls, may be
so ill, as that he knowes not
it tolls for him. And per-
chance I may think my self
so much better then I am,
as that they who are about
mee, and see my state, may
have caused it to toll for me,
and I know not that. The

Church

Devotions.

Church is Catholike, Univerſall, ſo are all her actions; All that ſhee does, belongs to all. When ſhe baptizes a child, that action concernes me; for that child is thereby connected to that Head, which is my Head too, and ingrafted into that Bodie, whereof I am a member. And when ſhe buries a man, that action concernes mee; All mankind is of one Author, and is one volume; when one man dies, one chapter is not torn out of the booke, but tranſlated into a better Language; and every chapter muſt be ſo tranſlated; God implores ſeverall Tranſlators; ſome pieces are tranſlated by Age, ſome by

Devotions.

by *Sicknesse*, some by *War*,
some by *Injustice*; but *Gods*
hand is in every *Translati-*
on; and his hand shall bind
up all our scattered leaves
againe, for that *Librarie*
where every *Booke* shall lie
open to one another: As
therefore the *Bell* that rings
to a *Sermon*, calls not upon
the *Preacher* only, but upon
the *Congregation* to come;
so this *Bell* calls us all: but
how much more *mee*, who
am brought so neare the
doore by this *sicknesse*. There
was a *contention* as far as a
suit (in which, both *Pietie*
and *Dignitie*, *Religion* and
Estimation, were mingled)
which of the religious *Or-*
ders should ring to *Prayers*
first

Devotions.

first in the morning; & it was determined, That they should ring first that rose earliest. If we understand aright the Dignitie of this Bell, that tolls for our *Evening Prayer*, wee would be glad to make it ours, by rising early, i.e. that Application, that it might be ours, as well as his, whose indeed it is. The *Bell* doth toll for him, that thinkes it doth; and though it *intermit* againe, yet from that minute, that that occasion wrought upon him, hee is united to *God*. Who castts not up his *Eye* to the *Sun* when it rises? But who takes off his *Eye* from a *Comet*, when that breaks out? who bends

not

Devotions.

not his *Eare* to any *Bell*, which upon any occasion rings? But who can remove it from that *Bell*, which is passing a *piece of himselfe* out of this *world*? No man is an *Island*, intire of it selfe; every man is a *piece of the Continent*, a part of the *Maine*; if a *Clod* be wash-ed away by the *Sea*, *Europe* is the lesse, as well as if a *Promontory* were, as well as if a *Mannor* of thy *Friends* or of thine owne were; Any mans *death* diminishes *mee*, because I am involved in *Mankinde*, and therefore never send to know for whom the *Bell* tolls; It tolls for *thee*. Neither can we call this a *begging of misery*,

Devotions.

sery, or a borrowing of misery, as though we were not miserable enough of our selves, but must fetch in more from the next house, in taking upon us the *miser*y of our *Neighbours*. Truly it were an excusable *covetousnesse*, if we did; for *Affliction* is a *treasure*, and scarce any man hath enough of it. No man hath *Affliction* enough, that is not matured, and ripened by it, and made fit for *God* by that *Affliction*. If a man carry *treasure* in *Bullion*, or in a *Wedge of Gold*, and haue none coyned into *currant Moneyes*, his *treasure* will not defray him as he travells. *Tribulation* is *treasure* in the *nature* of

Devotions.

of it, but it is not *currant Money* in the *use* of it, except we get neerer and neerer our *home, Heaven*, by it. Another may bee *sicke* too, and sicke to *death*, and this *Affliction* may lie in his *bowells*, as *Gold* in a *Mine*, and be of no use to him; but this *Bell* that tels me of his *Affliction*, digs out, and applyes that *Gold to me*: If by this consideration of anothers danger, I take mine owne into contemplation, and so secure my selfe, by making my recourse to my *God*, who is our onely security.

Devotions.

17. EXPOSTULATION.

MY God, my God, is this one of thy wayes, of drawing light out of darkness, to make him for whom this Bell tolls, now in this dimnesse of his sight, to become a Superintendent, an Overseer, a Bishop, to as many as heare his voice, in this Bell, and to give us a confirmation in this action? Is this one of thy wayes to raise strength out of weake-nes, to make him who cannot rise from his bed, nor stir in his bed, come home to mee, and in this sound, give mee the strength of healthy and vigorous Instructions?

O my God, my God, what

Thunder

Devotions.

Thunder is not a well-tuned
Cymball, what hoarsnesse,
what harshnes is not a cleere
Organ, if thou be pleased to
set thy voice to it? and what
Organ is not wel play'd on,
if thy hand be upon it? Thy
voice, thy hand is in this
sound, and in this one sound,
I heare this whole confort. I
heare thy Iaakob call unto
his Sonnes, and say, Gather
your selves together, that I
may tell you what shall befall
you in the last daies, Gen. 49.

I. hee sayes, That which I
am now, you must be then. I
heare thy Moses telling me,
and all within the compasse
of this sound, This is the bles-
sing wherewith I bleffe you
before my death, Deut. 33. 1.

This,

Devotions.

This, that before your death
you would consider your
owne in mine. I heare thy
Prophet saying to *Ezechias*,
Set thy house in order, for
thou shalt die, and not live ;
2 Reg. 20. 1. He makes us
of his *Family*, and cals this
a setting of *his* house in or-
der, to compose *us* to the
meditation of death. I heare
thy *Apostles* saying, *I thinke*
*it meet to put you in remem-
brance*, knowing that shortly
*I must goe out of this Taber-
nacle*, 2 Pet. 2. 13. This is
the publishing of *his will*,
and this *Bell* is our *Legacie*,
the applying of *his present
condition* to our use. I heare
that which makes al sounds
musicke, and all *musicke* per-
fect;

Devotions.

fect ; I heare thy Son him-selfe saying , *Let not your hearts be troubled* , Ioh. 14.

i. Only I heare this change, that whereas thy Son fayes there, *I goe to prepare a place for you* , this man in this sound fayes, *I send to prepare you for a place, for a grave*. But , O my God , my God , since *heaven* is *glory* and *joy* , why doe not *glorious* and *joyfull* things leade us , induce us to *heaven* ? Thy *Legacies* in thy *first Will* , in the *Old Testament* , were *plenty* , and *victory* ; *wine* and *oyle* , *milke* and *honey* , *alliances* of *friends* , *ruine* of *enemies* , *peacefull hearts* , and *cheerfull countenances* , and by these *Galleries* thou broughtest them

Devotions.

them into thy *bed-chamber*,
by these *glories* and *joyes*, to
the *joyes* and *glories* of *heav-*
en. Why hast thou changed
thine old way , and carried
us by the waies of *discipline*
and *mortification* , by the
waies of *mourning* and *la-*
mentation , by the waies of
miserable ends, and *miserable*
anticipations of those mis-
eries , in appropriating the
exemplar miseries of others
to our selves , and *usurping*
upon their miseries , as our
owne , to our owne *preju-*
dice? Is the *glory* of *heaven*
no perfecter in it selfe , but
that it needs a *foyle* of *de-*
pression and *ingloriousnesse* in
this *world* , to set it off? Is
the *joy* of *heaven* no per-
fecter

Devotions.

fecter in it selfe , but that it needs the *sournesse* of this life to give it a *taste* ? Is that joy and that *glory* but a *comparative glory* , and a *comparative joy* ? not such in it selfe , but such in *comparison* of the *joylesnesse* and the *ingloriousnesse* of this world ?

I know, my God, it is farre, farre otherwise. As thou thy selfe, who art *all*, art made of no *substances*, so the *joyes* and *glory* which are with thee, are made of none of these *circumstances* ; *Essentiall joy*, and *glory Essentiall*. But why then , my God, wilt thou not *beginne* them *here* ? Pardon, O God, his *unthankfull rashnesse* ; I that askc why thou doest not, find

Devotions.

finde even now in *my selfe*,
that thou doest; such joy, such
glory, as that I conclude up-
on *my selfe*, upon all, They
that find not *joy* in their *sor-
rowes*, *glory* in their *dejecti-
ons* in this *world*, are in a
fearefull *danger* of missing
both in the *next*.

17. PRAYER.

O Eternall and most gra-
cious *God*, who hast
beene pleased to *speake* to
us, not onely in the *voynce* of
Nature, who speakes in our
hearts, & of thy *word* which
speakes to our *eares*, but in
the speech of *speechelesse crea-
tures*, in *Balaams Ass*, in
the speech of *unbelieving
men*, in the confession of

Pi-

Devotions.

Pilate, in the speech of the
Devill himselfe, in the re-
cognition and attestation of
thy *Sanne*; I humbly accept
thy *voice*, in the sound of
this sad and funerall *Bell*.
And first I blesse thy glori-
ous name, that in this *sound*
and *voice*, I can heare thy
instructions, in another mans,
to consider *mine owne condi-*
tion; and to know that this
Bell vwhich tolls for ano-
ther, before it come to *ring*
out, may take in mee too.
As *death is the wages of Sin*,
it is *due to me*; As *death is*
the end of sicknesse, it belongs
to me; And though so diso-
bedient a *servant* as I, may
be afraid to *die*, yet to so
mercifull a *Master* as thou,

O

I can-

Devotions.

I cannot be afraid to come ;
And therfore, into thy hands,
O my God, I commend my
spirit; A surrender, which
I know thou wilt accept,
whether I live or die ; for
thy servant David made it,
when hee put himselfe into
thy protection for his life ;
and thy blessed Sonne made
it, when hee delivered up
his *Soul* at his death ; de-
clare thou thy will upon
mee, O Lord, for life, or
death, in thy time ; receive
my surrender of my selfe
now, Into thy hands, O Lord,
I commend my spirit. And
being thus, O my God, pre-
pared by thy correction,
mellowed by thy chastisement,
and conformed to
thy

Devotions.

thy will, by thy *Spirit*, having received thy *pardon* for my *Soule*, and asking no *reprise* for my *Body*, I am bold, *O Lord*, to bende my *Prayers* to thee, for his *assistance*, the voice of whose *Bell* hath called me to this *devotion*. Lay hold upon his *Soule*, *O God*, till that *Soule* have thorowly considered his *account*, and how few *minutes* soever it have to remaine in that *Body*, let the power of thy *spirit* recompence the shortnesse of time, and perfect his *account*, before he passe away: present his *sinnes* so to him, as that he may know what thou forgivest, and not doubt of thy *forgivenesse*;

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let him stop upon the infinitenesse of those sins , but dwell upon the infiniteness of thy Mercie : let him discerne his owne demerits , but wrap himselfe up in the merits of thy Sonne Christ Iesus : Breathe inward comforts to his heart , and afford him the power of giving such outward Testimonies thereof , as all that are about him may derive comforts from thence , and have this Edification , even in this dissolution , that though the Body be going the way of all Flesh , yet that Soule is going the way of all Saints . When thy Sonne cried out upon the Cross , My God my God , Why hast thou forsaken me ?

Devotions.

mee ? hee spake not so much
in his *owne Person*, as in the
person of the *Churche*, and of
his afflicted *members*, who
in deepe distresses might
feare thy *forsaking*. This
Patient, O most blessed *God*,
is one of *them*; In his be-
halfe, and in his name, heare
thy *Sonne* crying to thee,
My God, my God, why
haſt thou forsaken mee? And
forsake him not; but with
thy *left hand* lay his *Body* in
the *grave* (if that be thy
Determination upon him)
and with thy *right hand*
receive his *Soule* into thy
Kingdome, and unite him
and *us* in one *Com-*
munion of Saints.

Amen.

O 3 18. At

Devotions.

18. — At inde
Mortuus es , sonitu celeri, pulsūq; agitate.
The Bell rings out , and tells mee in him, that I am dead.

18. MEDITATION.

THe Bell rings out , the Pulse thereof is changed ; the tolling was a faint, and intermitting Pulse, upon one side ; this stronger , and argues more and better life. His soule is gone out ; and as a man who had a lease of 1000 yeares after the expiration of a short one , or an Inheritance after the life of a man , in a Consumption , hee is now entred into the possession of his better

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better estate. His Soule is gone ; whither ? Who saw it come in , or who saw it go out ? Nobody ; yet every body is sure , he had one , and hath none . If I will aske meere Philosophers , what the Soule is , I shall find amongst them , that will tell mee , it is nothing , but the temperament , and harmony , and just and equall Composition of the elements in the Body , which produces all those faculties which wee ascribe to the Soule ; and so , in it selfe is nothing , no separable substance , that over-lives the Body . They see the Soule is nothing else in other Creatures , and they affect an impious humility , to thinke as

Devotions.

low of Man. But if my *Soule* were no more than the *Soule* of a *Beast*, I could not thinke so ; that *Soule* that can *reflect* upon it selfe, *consider* it selfe, is *more* then so. If I will aske, not *meere Philosophers*, but *wixt men*, *Philosophicall Divines*, how the *Soule*, being a *separate substance*, enters into *Man*, I shall find some, that will tell me, that it is by *generation* and *procreation* from *parents*, because they thinke it hard, to charge the *Soule* with the guiltiness of *originall Sinne*, if the *Soule* were infused into a *Body*, in which it must necessarily grow *foule*, and contract *originall Sinne*, whether it
will

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will or no ; and I shall find some that will tell me, that it is by *immediate infusion from God*, because they think it hard, to maintaine an *immortalitie* in such a *Soule*, as should be begotten and derived with the *body* from *mortall Parents*. If I will aske, not a few *Men*, but almost *whole bodies*, *whole Churches*, what becomes of the *Soules* of the *Righteous*, at the *departing therof* from the *body*, I shall be told by some, *That they attend an expiation, a purification in a place of torment*; by some, *that they attend the fruition of the sight of God, in a place of rest*; but yet, but of expectation; by some, *That*

O 5 *they*

Devotions.

they passe to an immediate possession of the presence of God. Saint Augustine studi-
ed the nature of the Soule, as much as any thing, but the salvation of the Soule; and he sent an expresse Mes-
senger to Saint Hierome, to consult of some things con-
cerning the Soule: But hec
satisfies himselfe with this:
Let the departure of my soule to salvation, be evident to my faith, and I care the lesse, how dark the entrance of my soule, into my body, be to my reason.
It is the going out, more then the comming in, that con-
cernes us. This soule, this
bell tells me, is gone out, whither? Who shall tell mee
that? I know not who it
is;

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is ; much lesse what he was ;
The condition of the man,
and the course of his life,
which should tell mee whi-
ther he is gone, I know not.
I was not therē in his sick-
neſſe, nor at his death ; I saw
not his way, nor his end, nor
can aske them , who did,
thereby to conclude, or ar-
gue, whither he is gone. But
yet I have one neerer mee
then all these, mine ownc
Charitie ; I aske that , and
that tels mee, he is gone to e-
verlasting rest, and joy, and
glory : I owe him a good o-
pinion , it is but thankefull
Charity in me, because I re-
ceived benefit and instructi-
on from him when his Bell
tolled : and I, being made
the

Devotions.

the fitter to *pray*, by that disposition, wherein I was assisted by his occasion, did *pray* for him; and I *pray* not without *Faith*; so I doe *charitably*, so I *decfaithfully* beleevē, that that *soule* is gone to everlasting *rest*, and *joy*, and *glory*. But for the *Body*, How poore a wretched thing is *that*? we cannot expresse it *so fast*, as it growes *worse* and *worse*. That *Body*, which scarce *three minutes* since was such a *house*, as that that *soule*, which made but one steppe from thence to *heaven*, was scarce throughly content, to leave *that* for *Heaven*: that *Body* hath lost the *name* of a *dwelling house*, because none dwells

Devotions.

dwels in it, and is making
haste to lose the name of a
Body, and dissolve to *putri-*
fation. Who would not be
affected to see a cleere and
sweet *River* in the *morning*,
grow a *Kennell* of muddy
Land water by *noone*, and
condemned to the saltneisse
of the *Sea* by *night*? and
how lame a *Picture*, how
faint a *Representation*, is
that, of the precipitation
of mans body to *dissolution*?
now all the parts built up,
and knit by a lovely *soule*,
now but a *statue* of *Clay*,
and *now* these limbes mel-
ted off, as if that *Clay* were
but *Snow*; and *now*, the
whole *house* is but a *hand-*
full of *Sand*, so much *Dust*,
and

Devotions.

and but a pecke of Rubbidge,
so much Bone. If hee, who
as this Bell tels mee, is gone
now, were som: excellent
Artificer, vvhio comes to
him for a Cloake, or for a
Garment now? or for Coun-
sell, if hee were a Lawyer?
if a Magistrate, for Justice?
Man, before he hath his im-
mortall soule, hath a soule of
Sense, and a soule of Vegi-
tation before that: This im-
mortall soule did not forbid
other soules to be in us be-
fore, but vvhen this soule
departs, it carries all with
it; no more Vegetation, no
more Sense: such a Mother
in law is the Earth, in re-
spect of our Naturall Mo-
ther; in her wombe we grew;
and

Devotions.

and when shee was deli-
vered of us, wee were planted
in some place, in some cal-
ling in the *World*; in the
Wombe of the *Earth*, wee
diminish, and vwhen shee is
delivered of us, our *Grave*
opened for another, wee are
not *transplanted*, but *trans-
ported*, our *dust*, blowne a-
way vwith *prophane dust*,
with *every wind*.

18. EXPOSTULATION.

MY God, my God, if
Expostulation be too
bold a word, doe thou *mo-
lifie* it with another; let it
be *wonder* in my selfe; let
it be but *Problem* to others;
but let me aske, why woul-
dest thou not suffer those,
that

Devotions.

that serve thee in *holy services*, to doe any *office* about the *dead*, nor *assist* at their *Funerall?* Levit. 21. 1. Thou hadst no *Counseller*, thou needest none; thou hast no *Comptroller*, thou admittest none. Why doe I aske? In *Ceremoniall things* (as that was) any *convenient reason* is enough; who can be sure to propose that *reason*, that moved thee in the institution thereof? I suffice my selfe with this; that in those *times*, the *Gentiles* were over-full, of an over-reverent respect to the *Memory of the dead*: A great part of the *Idolatry* of the *Nations*, flowed from that; an *over-amorous devotion*,

an

Devotions.

an over-zealous celebrating, and overstudious preserving of the memories, and the pictures of some dead persons: and by the vaine glory of men, they entred into the world, Sap. 14. 14. and their statues, and pictures contracted an opinion of Divinitie, by Age: that which was at first but a picture of a friend, grew a God in time, as the Wiseman notes, They called them Gods, which were the worke of an ancient hand, Sap. 13. 9. And some have assigned a certaine time, when a picture should come out of minoritie, and be at age, to be a God, in sixty yeares after it is made. Those images

of

Devotions.

of Men, that had life, and some *Idols* of other things which never had any *being*, are by one common name, called promiscuously, *dead*; and for that the *Wise man* reprehends the *Idolater*, For health, he prays to that which is *weake*, and for life, he prays to that which is *dead*, *Sap.* 13.

18. Should we doe so, sayes thy Prophet, should wee goe from the living to the dead?

Esa. 8.14. So much ill then being occasioned, by so much religious complement exhibited to the *dead*; thou, O God, (*I thinke*) wouldest therefore inhibit thy principall *boly servants*, from contributing any thing at all to this dangerous *Intimation* of

Devotions.

of *Idolatry*; and that the people might say, Surely those *dead men*, are not so much to bee magnified, as men mistake, since *God* will not suffer his holy *Officers* so much as to *touch* them, not to *see* them. But those dangers being removed, thou, O my *God*, doest certainly allow, that we should doe *Offices of Piety* to the *dead*, and that wee should draw *instructions to Piety*, from the *dead*. Is not this, O my *God*, a holy kind of *ray-sing up seed to my dead brother*, If I, by the meditation of his *death*, produce a better *life* in my selfe? It is the blessing upon *Reuben*, *Let Reuben live, and not dye,*
and

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and let not his men bee few:
Deut. 33.6. Let him propagate many. And it is a malediction, That that dyeth, let it dye, Zechar. 11.9. let it doe no good in dying, for Trees without fruit, thou by thy Apostle calleſt, Twice dead, Iud. 12. It is a ſecond death, if none live the better, by mee, after my death, by the manner of my death. Therfore may I justly think that thou madeft that a way to convey to the Egyptians, a feare of thee, and a feare of death, that there was not a house, where there was not one dead, Exod. 12.30. for thereupon the Egyptians ſaid, Wee are all dead men: the death of others, ſhould

cate-

Devotions.

catechise us to death. Thy Son Christ Iesus is the first begotten of the dead, Apoc. i. 5. hee rises first, the eldest brother, and hee is my Master in this science of death: but yet for me, I am a younger brother too, to this man, who dyed now, and to every man whom I see, or heare to die before mee, and all they are ushers to me in this schoole of death. I take therefore that which thy servant Davids Wife said to him, to be said to me; If thou save not thy life to night, to morrow thou shalt be slaine, 1 Sam. 19. 11. If the death of this man worke not upon me now, I shall diç worse, then if thou

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thou hadst not afforded mee
this helpe : for thou hast
sent him in this Bell to mee,
as thou didst send to the
Angel of Sardis, with
Commission to strengthen the
things that remaine, and that
are ready to die, Apoc. 3. 2.
that in this weakenesse of
body, I might receive spiri-
tuall strength by these occa-
sions. This is my strength,
that whether thou say to
mee, as thine *Angel* said to
Gideon, *Peace be unto thee*,
fear not, thou shalt not die,
Jud. 6. 23.or whether thou
say as unto *Aaron*, *Thou*
shalt dye there, Num. 20. 26.
yet thou wilt preserve that
which is ready to dye, my
Soul, from the worst death,
that

Devotions.

that of sinne. Zimri dyed for his sinnes, sayes thy spirit, I Reg. 16.18, which bee sinned in doing evill; and in his sinne which he did to make Israel sin. For his sinnes, his many sinnes; and then in his sinne, his particular sinne: for my sinnes I shall dye, whensoever I dye, for death is the wages of sin, but I shall dye in my sin, in that particular sin of resisting thy spirit, if I apply not thy assistances. Doth it not call us to a particular consideration that thy blessed Sonne varies his forme of Commination, and aggravates it in the variation, when he sayes to the Jewes, (because they refused the light offered) you shall dye in your

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your sinne, Job. 8. 21. And then when they proceeded to further disputationes, and vexationes, and tentationes, he addes, *You shall dye in your sinnes, Ver. 24.* he multiplies the former, expressing to a plurall: In *this sinne*, and in *all your sinnes*; doth not the resiting of thy particular *helpes* at last, draw upon us the guiltinesse of all our *former* sinnes? May not the neglecting of this *sound* ministred to me in this *mans death*, bring me to that misery, as that I, whō the *Lord of life* loved so, as to dye for me, shall dye, and a *Creature* of mine owne shall be *immortall*; that I shall dye, and the *worme of mine owne conscience* shall never dye?

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18. PRAYER.

O Eternall and most gracieous God, I have a new occasion of thankes, & a new occasion of prayer to thee from the ringing of this bell. Thou toldst me in the other voice, that I was mortall, and approaching to death; In this I may heare thee say, that I am dead, in an irremediable, in an irrecoverable state for bodily health. If that be thy language in this voyce, how infinitely am I bound to thy heavenly Majestie, for speaking so plainly unto me? for evn that voyce, that I must die now, is not the voice of a Judge, that speaks by way of

Devotions.

condemnation, but of a Physician, that presents health in that ; Thou presentest mee Death, as the cure of my disease, not as the exaltation of it ; if I mistake thy voyce herein, if I overrū thy pace, and preyent thy hand , and imagine death more instant upon me then thou hast bid him bee , yet the voice belongs to me; *I am dead, I was borne dead*, and from the first laying of these mud walls in my conception, they have mouldred away , and the whole course of life is but an allive death. Whether this voice instruct me, that I am a dead man now ; or remember me, that I have been a dead man all

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all this while, I humbly
thanke thee for speaking in
this *voice* to my *Soule*; and I
humbly beseech thee also, to
accept my *prayers* in his be-
half, by whose occasion this
voice, this *sound* is come to
me. For though hee be by
Death transplanted to thee,
and so in possession of inex-
pressible happiness there, yet
here upon earth thou hast
given us such a portion of
heaven, as that though men
dispute, whether thy *Saints*
in heaven doe know what
we in earth in particular do
stand in need of, yet without
all disputatio, we upon *earth*
do know what thy *Saints* in
heaven lack yet, for the con-

Devotions.

summation of their happiness; and therefore thou hast affor-
ded us the dignity, that wee
may pray for the. That ther-
fore this soule now newly
departed to thy Kingdome,
may quickly returne to a
joyful reunion to that Body
w^ch it hath left, and that w^e
with it, may soon injoy the
full consummation of all, in
body & soule. I humbly beg
at thy hand, o our most mer-
ciful God, for thy Son Christ
Jesus sake. That that blessed
Sanne of thine, may have the
consummation of his dignity,
by entring into his last office,
the office of a Judge, & may
have society of human bodies
in heaven, as well as he hath
had

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had ever of soules; and that as thou hatest sin it self, thy hate to sin may be exprest in the abolishing of all instruments of sin, the allurements of this world, & the world it self; and all the temporary revenges of Sin, the stings of sicknes, & of death; and all the castles, and prisons, & monuments of sin, in the grave. That Time may be swallowed up in eternity, & hope swallowed in possession, and ends swallowed in infinitenes, and all men ordained to salvation, in body and soule, be one intire & everlasting sacrifice to thee, where thou mayest receive delight from them, & they glory frō thee for evermore. Amen.

Devotions.

19. Oceano tandem emenso, aspi-
cienda resurgit
Terra; vident, justis, Medici, jam
cocta mederi
Se posse indicii.

*At last, the Physicians after a long
and stormy voyag, see land; They
have so good signes of the Concoc-
tion of the Disease, as that they
may safely proceed to purge.*

19. MEDITATION.

All this while the *Phi-*
sicians themselves have
been *Patients*, patiently at-
tending when they should
see any *land* in this *sea*, any
earth, any *cloud*, any *indica-*
tion of *Concoction* in these
waters; any *disorder* of mine,
any *pretermision* of theirs,
exalts the disease, accelerates
the

Devotions.

the rages of it ; no diligence accelerateth the concoction, the maturity of the disease ; they must stay till the season of the sickness come, & till it be ripened of it selfe, and then they may put to their hand, to gather it, before it fall off, but they cannot hasten the ripening. Why should wee looke for it in a disease, w^{ch} is the disorder, the discord, the irregularity, the cōmotion and rebellion of the body ? It were scarce a Disease, if it could be ordered, & made obedient to our times. Why should we looke for that in Disorder, iff a Disease, when wee cannot have it in Nature, who is so regular, and so pregnant, so forward to

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Devotions.

bring her work to perfecti-
on, & to light? Yet we can-
not awake the *July Flowers*
in *January*, nor retard the flo-
wers, of the *Spring* to *Au-
tumne*. We cannot bid the
fruits come in *May*, nor the
leaves to stick on in *Decem-
ber*. A woman that is weak,
cannot put off her *ninth mo-
neth* to a *tenth*, for her deli-
very, and say she wil stay til
she be stronger; nor a *Queen*
cannot hasten it to a *Se-
venth*, that she may be ready
for some other pleasure. Na-
ture (if we looke for durable
and vigorous effects) wil not
admire preventions, nor anti-
cipations, nor obligations up-
on her; for they, are *Pre-
contracts*, and she wil be left
to

Devotions.

to her liberty. Nature would not be spurr'd, nor forced to mend her pace ; nor power, the power of man, greatnessse, loves not that kind of violence neither. There are of them that wil give, that will doe Inſtice, that will pardon, but they have their own ſeafons for all these, and he that knows not them, ſhal ſtarve before that gift come, and ruine before the Inſtice, and dye, before the Pardon ſave him : ſome Tree beares no Fruſt, except much dung be laid about it, and Inſtice comes not from ſome, till they bee richly manured : ſome trees require much viſiting, much watring, much labour ; and ſome men give

Devotions.

not their *fruits* but upon *im-*
portunity; some *Trees* require
incision, and *pruning* and *lop-*
ping; some men must be *Inti-*
mitated, & *Syndicated*, with
Commissions, before they wil
deliver the fruits of *Injustice*;
some *trees* require the *early*,
and the often accessse of the
Sun; some men *open* not, but
upon the *favours* and *letters*
of *Court Mediation*; some
trees must be *Hous'd*, & kept
within doores; some men
lock up, not onely their *libe-*
rality, but their *Injustice*, and
their *compassion*, till the soli-
citation of a *wife*, or a *sonne*,
or a *friend*, or a *servant* turne
the *key*. *Reward* is the *season*
of one man, and *Importunity*
of another; *Feare*, the *season*
of

Devotions.

of one man; and Favour of another; Friendship the season of one man, and naturall affection of another; and he that knowes not their *Seasons*, nor cannot stay them, must lose the fruiss; As *Nature* will not, so *Power* and *Greatnes* will not be put to change their *seasons*; & shall we looke for this *indulgence* in a *Disease*, or thinke to shake it off before it beripe? All this while therefore, we are but upon a *defensire war*, and that is but a *doubtfull state*: especially wherethey who are besieged, doe know the best of their *defences*, and doe not know the worst of their *Enemies power*; when they cannot mend their *works*

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Workes within, and the Enemy can increase his Numbers without. O how many farre more miserable, & far more worthy to be lesse miserable then I, are besieged with this *Sicknes*, and lacke their *Sentinels*, their *Physicians* to watch, and lacke their *Munition*, their *Cordials* to defend, and perish before the *Enemies* weaknesse might invite them to salley, before the *Disease* shew any declination, or admit any way of working upon it selfe? In me the *sieg* is so farre slackned, as that wee may come to fight, and so dye in the field, if I dye, and not in a *Prison*.

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19. EXPOSTULATION.

MY God, my God, thou art a directt God, may I not say, a literall God, a God that wouldst be understood literally, & according to the plaine sense of all that thou sayest? But thou art also (Lord I intend it to thy glory, and let no prophane Mis-interpretor abuse it to thy di-minution) thou art a figura-tive, a metaphoricall God too: A God, in whose words there is such a height of Fi-gures, such voyages, such pe-regrinations to fetch remote and precious Metaphors, such exten-tions, such spre-adings, such Curtaines of Al-legories, such third heavens of

Hj-

Hyperboles, so harmonious elocutions, so retired, and so reserved expressions, so commanding persuasions, so persuading commandements, such sinewes even in thy milk, and such things in thy words, as all prophane Authors seeme of the seed of the Serpent, that creeps, thou art the Dove that flies. O, what words but thine, can expresse the inexpressible texture and composition of thy Word; in which, to one man, that Argument that binds his Faith to beleive that to bee the Word of God, is the reverent Simplicitie of the Word, and to another, the Majestie of the Word; and in which two men, equally pious, may

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may meet, and one wonder,
that all should not understand it, & the other, as much
that any man should. So,
Lord, thou givest us the
same *earth*, to labour on, and
to lye in; a *house*, & a *grave*,
of the same *earth*; *To Lord*,
thou givest us the same
Word for our *satisfaction*,
and for our *Inquisition*, for
our *instruction*, and for our
admiration too; for there are
places, that thy servants *Hie-*
rome and *Augustine* would
scarsc beleeve (when they
grew warm by mutuall let-
ters) of one another, that
they understood them, and
yet both *Hierome* and *An-*
gustine call upon persons,
whom they knew to be far

Wca-

Devotions.

weaker, then they thought
one another (*old Women and
young Mayds*) to reade the
Scrippures, without confi-
ning them to these or those
places. Neither art thou thus
a *figurative*, a *metaphorickall*
God, in thy *Word* only, but in
thy *Works* too. The *Stile* of
thy *Workes*, the *Phrase* of
thine *Actions*, is *metaphori-
call*. The *institution* of thy
whole *worship* in the *Olde
Law*, was a continuall *Alle-
gory*; *Types & Figures* over-
spread all; and *Figures* flow-
ed into *Figures*, & poured
themselves out into farther
Figures; *Circumcision* carri-
ed a figure of *Baptisme*, and
Baptisme carries, a *Figure* of
that *puritie*, which we shall
have

Devotions.

have in perfection in the new Hierusalem. Neither didst thou speake, and work in this language, only in the time of thy Prophets; but since thou spakest in thy Sonne, it is so too. How often, how much more often doth thy Son call himselfe a Way, and a Light, and a Gate, and a Vine, and Bread, then the Son of God, or of Man? How much oftner doth he exhibite a Metaphorickall Christ, then a reall, a literall? This hath occasioned thine ancient serva^ts, vvhose delight it ywas to write after thy Copy, to proceed the same way in their expositions of the Scriptures, and in their composing both of Publike Liturgies, and of

pri-.

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private Prayers to thee, to make their accessses to thee in such a kinde of *language*, as thou vvaſt pleased to ſpeake to them in a *figura-tive*, in a *metaphoricall Lan-guage*, in which maner I am bold to call the comfort which I receive now in this fickneſſe in the *Indication* of the *Concoction* and *maturity* thereof, in certaine *Clouds*, and *Recidences*, which the *Physicians* obſerve, a diſco-vering of *Land* from *Sea*, af-ter a long and tempeſtuous *Voyage*. But wherefore, O my God, haſt thou preſented to us, the *Afflictions* and *Ca-lamities* of this life, in the name of *Waters*? So often in the name of *waters*, & deepe

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waters, and Seas of waters ? must we looke to be drown-ed ? are they bottomelesse , are they boundleſſe ? That's not the *Dialect* of thy *Lan-guage*; thou hast given a *re-medio* against the deepest Water, by *Water*; against the *Inundation* of sinne, by *Bap-tisme*; and the first *life*, that thou gaveſt to any *Crea-tures*, was in *Waters*; there-fore thou doest not threaten us, with an *irremediablenes*, when our *Affliction* is a *Sea*. It is ſo , if we consider *our ſelvies*; fo thou calleſt *Gene-zareth*, vvhich was but a Lake, and not salt, a *Sea* ; fo thou calleſt the *Mediterra-nean Sea*, ſtill the *Great sea*, because the *Inhabitants* ſaw no

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no other *Sea*; they that dwelt there, thought a Lake a *Sea*, & the others thought a little *Sea* the *Greatest*, and wee that know not the *Afflictions* of others, call our owne the *Heaviest*. But O my *God*, that is *truely great*, that overflowes the *Channell*; that is *really a great Affliction*, which is above my *Strength*; but thou, O *God*, art my *Strength*, and then what can be above it?
Mountaines shake with the swelling of thy Sea, *Psal. 46.*

3. *Secular Mountaines*, Men strong in power; *Spiritual Mountaines*, men strong in grace, are shaken with *Afflictions*; but thou layest up thy *Sea in Store-houses*, *Psal.*

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33. 7. evn thy Corrections
are of thy treasure, and thou
wilt not waste thy Correc-
tions; when they have done
their service, to humble thy
Patient, thou wilt call them
in againe; for, thou givest
the Seachy Decree, that the
Waters should not passe thy
Commandement. *Psal. 8.29.*

All our Waters shall runne
into Iordane, and thy ser-
vants passed Jordan drye foot,
Post. 3. 17. they shall runne
into the red Sea (the Sea of
thy Sons Blond) and the red
Sea, that red Sea drownes
none of thine. But, they that
sayle in the Sea, tell of the
danger thereof, *Ecclus. 53.*
24. I that am yet in this af-
fliction, owe thee the glory
of

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of speaking of it ; But, as the
Wise man bids me, I say, *I*
may speake much, and come
short ; wherefore in summe
thou art all. Ecclis, 44. 27.
Since thou art so, *O my God,*
and *Affliction* is a *Sea*, too
deepe for us, what is our *re-*
fuge ? thine Arke, thy Ship.
In all other *Seas*, in all other
Afflictions, those *meanes*
which thou hast ordained ;
In this *Sea*, in this *Sickenes*,
thy *Ship* is thy *Phisician.*
Thou hast made a Way in the
Sea, and a safe Path in the
Waters, shewing that thou
canst save from all dangers ;
yea, though a man went to *Sea*
without art ; Sap. 14.3. yet
where I finde all that, I finde
this added, *neverthelesse thou*
wouldest

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wouldest not, that the worke
of thy wisdom should be idle.
Thou canst save without
meanes ; but thou hast told
no man that thou *wilt* : thou
hast told every *man*, that
thou *wilt not*. When the *Cen-*
turion, Act. 27. 11. believed
the *Master* of the *Ship* more
then Saint *Paul*, they were
all opened to a great danger;
this was a *preferring* of thy
meanes before thee, the *Au-*
thor of the *meanes*; but, my
God, though thou beest eve-
ry where, I have no promise
of appearing to mee, but in
thy *Ship*: thy *blessed Sonne*
preached out of a Ship; *Luc.*
5. 3. the *Meanes* is *Preach-*
ing, hee did that; and the
Ship was a *Type* of the
Church;

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*Church; he did it there. Then
gavest Saint Paul the lives of
all them that sayled with him,
Act 27.24.* If they had not
beene in the *Ship* with him,
the *Gift* had not extended to
them. *As soone as thy Sonne
was come out of the Ship, im-
mediately there met him out of
the tombes, a man with an un-
cleane spirit, and no man could
hold him, no not with chaines,*
Mar.5.2. Thy Sonne needed
no use of *meanes*; yet there
we apprehend the danger to
us; if we leave the *Ship*, the
Meanes; in this case, the
Physician. But as they are
Ships to us in those *Seas*, so
there is a *Ship* to them too,
in which they are to stay.
Give me leave, O my God,

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to assist my selfe with such a construction of these words of thy servant *Paul* to the *Genturion*, when the *Mari-ners* would have left the *ship*.
Except these abide in the ship,
you cannot be safe. *Act. 27.*

31. Except they who are our *ships*, the *Physicians*, abide in that which is theirs, and our *ship*, the *Truth*, and the *sincere and religious worship of thee*, & thy *Gospel*. we cannot promise our selves, so good safety; for though we have our *ship*, the *Physician*, hath not his *ship*, *Religion*; and meanes are not meanes, but in their *Concatenation*, as they depend, and are chained together. The *ships* are great, saies thy *Apostle*, but a *H* !



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turnes them, Iac. 3.4 the men
are learned, but their Religion
turnes their labours to good:
And therfore it was a heavy
curse, when the third part of
the ships perished: It is a hea-
vie case, where either all Re-
ligion, or true Religio should
forsake many of these ships,
whom thou hast sent to con-
vey us over these seas. But,
O my God, my God, since I
have my ship, and they theirs,
I have them, and they have
thee, why are we yet no nee-
rer land? As soone as thy
Sons disciple had taken him
into the ship, immediatly the
ship was at the land whither
they went, Io. 6.21. Why have
not they and I this dispatch?
Every thing is immediately
done.

Devotions.

done, vvhich is done vwhen
thou wouldest have it done.
Thy purpose terminates eve-
ry action, & what was *done*
before that, is *undone* yet.
Shall that flacken *my hope*?
Thy *Prophet* from *thee*, hath
forbid it. *It is good that a man*
should both hope, and quietly
wait for the salvation of the
Lord. Lam. 3. 26. Thou put-
test off many *judgements*, till
the *last day*, many passe this
life without any; & shal not
I indure the putting off thy
mercy for a day? and yet, O
my *God*, thou puttest me not
to that, for the *assurance* of
future mercy, is *present mer-*
cy. But what is my *assurance*
now? what is my *seale*? It is
but a *cloud*; that which my

Deuotions.

Physicians cal a *cloud*, in that which gives them their *Indication*. But a *cloud*? Thy great *Seale* to all the world, the *Raine-bow*, that secur'd the world for ever frō drowning, was but a *reflection* up-on a *cloud*, Ex. 13.21. A *cloud* it selfe was a *pillar*, w^{ch} guided the *Church*, and the *glory* of God, not only *was*, but *appeared* in a *cloud*, Ex. 16.10. Let me returne, O my God, to the consideration of thy servant *Eliabs* proceeding, in a time of *desperate drought*, I Reg. 19.43. he bids them looke towards the *sea*; they look, & see *nothing*. He bids them *againe* and *againe*, *seven times*: and at the *seventh time*, they saw a little *cloud* rising

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rising out of the sea; & presently they had their desire of raine. *Seven daies*, O my God, have we looked for this cloud and now we have it; none of thy *indications* are *frivolous*; thou makest thy signes, scales; and thy scales, effects; and thy effects, *consolation* and *restitution*, wheresoever thou mayest receive *glory* by that way.

19. PRAYER.

O Eternall and most gracious God, who though thou passedst over infinite millions of generations, before thou camest to a *Creation* of this *World*; yet when thou beganst, didst never intermit that work, but conti-

Devotions.

nuedſt day to day, till thou hadſt perfited all the work, & deposed it in the hands and reſt of a *Sabbath*, though thou have bin pleased to gloriſie thy ſelfe in a long exer- cife of my patience, with an expectation of thy declarati- on of thy ſelf in this my ſick- nes, yet ſince thou haſt now of thy goodnes afforded that we^{ch} affords us ſome hope, if that bee ſtill the way of thy glory, proceed in that way, & perfitt that worke, & eſtablish me in a *Sabbath*, and reſt in thee, by this thy ſeale of bo- dily reſtitution. Thy Priest came up to thee by ſteps in the Temple; thy Angels came down to Jacob, by ſteps upon the ladder; we find no ſtaire by

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by which thou thy self cam-
est to *Adam* in *Paradice*, nor
to *Sodome* in thine *anger*; for
thou, & *thou* only art able to
do all at once. But, *O Lord*,
I am not weary of thy *pace*,
nor *weary* of mine owne pa-
tience. I provoke thee not
with a *prayer*, not wth a *wish*,
not wth a *bope*, to more haste
then consists with thy *pur-*
pose, nor look that any other
thing should have entred in-
to thy *purpose* but thy *glory*.
To heare thy steps comming
towards me, is the same com-
fort, as to see thy face pre-
sent with me; whether thou
doe the worke of a *thousand*
yeares in a *day*, or extend the
worke of a *day*, to a *thousand*
yeares, as long as thou wor-
kest,

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left, it is light and comfort. Heaven it selfe is but an extention of the same joy; & an extention of this mercy, to proceed at thy pleasure, in the way of restitutio, is a manifestation of heaven to me here upon earth. Fro that people, to whom thou appearedst in signes, and in types, the Jewes, thou art departed, because they trusted in them; but fro thy Church, to whom thou hast appeared in thy self, in thy Son thou wilt never depart; because vve cannot trust too much in him. Though thou have afforded me these signes of restitutio, yet if I confido in them and begin to say, all was but a naturall accident, and Nature begins to discharge

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charge her serfe, and shee
will perfyt the whole Worke,
my *Hope* shall vanish, be-
cause it is not in *Thee*. If
thou shouldest take thy *hand*
utterly from mee, and have
nothing to doe with me, *na-*
ture alone were able to *de-*
stroy mee; but if thou with-
draw thy *helping hand*, alac^r,
how frivolous are the *helpes*
of nature, how impotent the
assistances of Art? As there-
fore the *Morning dew*, is a
pawne of the *Evening fat-*
nesse, so, O *Lord*, let this dayes
comfort bee the *earnest* of to
morrowes, so farre as may
conforme me intirely to *thee*,
to what *End*, and by what
way soever thy *Mercy* have
appointed mee.

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20. Id agunt.

Upon these Indications of digested matter, they proceed to purge.

20. MEDITATION.

THough *Counsell* seeme rather to consist of *spirituall parts*, then *action*, yet *action* is the *spirit*, & the *soule* of *counsell*. *Counsels* are not alwaies determined in *resolutions*; we cannot alwayes say; *This was concluded*; *Actions* are alwayes determined in *effects*; we can say, *This was done*. Then have *Lawes* their *reverence*, & their *majesty*. when we see the *Judge* upon the *Bench* executing them. Then have *Counsell*s of *War* their *impressions*, and their *operations*, whē we see
the

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the *Seale* of an *Army* set to them. It was an ancient way of celebrating the *memory* of such as deserved well of the *State*, to afford them that kind of *statuary representation*, which was then called *Hermes*; which was, the head and shoulders of a man standing upon a *Cube*, but those shoulders without armes and hands. Altogether it figured a constant supporter of the *State* by his counsell: But in this *Hieroglyphicke*, which they made without *Hands*, they passe their considerati-
on no further, but that the *Counsellor* should be without hands, so farre, as not to reach out his hand to forraign tentations of *Bribes*, in mat-
ters

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tors of Counsell, and , that it
vvas not necessary , that the
Head should employ *his own*
hand ; that *the same men*
should serve in the *executō*,
which assisted in the *coun-*
sell; but that there should not
belong *hands* to every *head*,
action to every *counsell*, was
never intended , so much as
in *figure*, and *representation*.
For, as *Matrimony* is scarce
to bee called *Matrimonie*,
where there is a *resolution* a-
gainst *the fruits of Matrimōy*,
against the having of *Chil-*
dren; so *counsels* are not *coun-*
sels, but *illusions*, where there
is frō the beginning no pur-
pose to execute the determi-
nations of those *counsels*. The
arts & sciences are most pro-
perly

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perly referred to the *Head*,
that is their proper *Element*
and *Sphere*; but yet the *art*
of *proving*, *Logirke*, and the
art of persuading, *Rheto-*
ricke, are deduced to the
hand, and that expressed by
a hand, contracted into a *fist*.
and *this* by a *hand* inlarged
and expanded; and ever-
more the *power of Man*, and
the *power of God* himselfe is
expressed so, *All things are*
in his hand; neither is *God*
so often presented to us, by
names that carry our consi-
deration upon *Counsell*, as
upon *Execution of Counsell*;
he oftner is called the *Lord*
of hosts, then by all other
names, that may be referred
to the other significatio[n].

Hereby

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Hereby therefore, we take into our *Meditation*, the slippery condition of *Man*, whose *happinesse*, in any kinde, the defect of *any one thing*, conducing to that *happinesse*, may *ruin*; but it must have *all the pieces* to make it up. Without *Councell*, I had not got thus farre; without *Action* and *Practice*, I should goe no further towards *Health*. But what is the present necessarie *Action*? *Purg-
ging*: A *withdrawning*, a *vi-
olating* of *Nature*, a *further
weakning*: O deare price, and *O strange way* of *Addition*, to doe it by *Subtraction*; of *restoring* *Nature*, to *violate* *Nature*; of *providing strength*, by *increasing weakness*. Was I not

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I not sicke before? And is it
a question of *Comfort* to be
asked now, did *your Phisicke*
make you sicke? Was that it
that my *Phisicke* promised,
to make me sick? This is an-
other *step*, upon which we
may stand, and see farther in-
to the *miserie of Man*, the
time, the season of his misery;
It must be done now: O over-
cunning, overwatchfull, over-
diligent, and oversociable mi-
sery of Man, that seldom
come alone, but then when
it may accompany other *mi-*
series, and so put one another
into the higher *exaltation*,
& better *heart*. I am ground
even to an *attenuation*, and
must proceed to *evacuation*,
all wayes to *exinanition* and
annihilation. 20. Ex-

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20 EXPOSTULATION.

MY God, my God, the God of Order, but yet not of Ambition, who assignest place to every one, but not contention for place, when shall it be thy pleasure, to put an end to all these quarrels for spirituall Precedences? When shall men leave their uncharitable Disputations, which is to take place, Faith or Repentance, and which, when we consider Faith and workes? The Head and the Hand too, are required to a perfitt Naturall man; Counsell and Action too, to a perfitt Civill man; Faith and Works too, to him that is perfittly spirituall. But because

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because it is easily said, *I be-
lieve*, & because it doth not
easily *lye in proofe* nor is easi-
ly demonstrable by any evi-
dence taken from my heart
(for who sees that , who
searches those rolles ?) whe-
ther I doe *believe*. or no, is it
not therefore, *O my God*, that
thou dost so *frequently* , so
earnestly , referre us to the
hand , to the *observation* of
actions ? There is a little *sus-
picion* , a little *imputation* laid
upon over-tedious and dilato-
ry counsells. Many good occa-
sions slip away in long *con-
sultations* ; and it may be a
degree of sloth, to be too long
in *mending nets*, though that
must be done. *He that obser-
veth the wind* shall not sow,
and

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and hee that regardeth the clouds, shall not reap. Eccl. 11.4.

that is, he that is too dilatory, too superstitious in these observations, & studies but the excuse of his owne idlenesse in them ; But , that which the same wise & royll servant of thine, says in another place, all accept, & aske no comment upon it, *He becommeth poore , that dealeth with a slack hand, but the hand of the diligent maketh rich ; Proverb. 10.4.*

All evill imputed to the absence, all good attributed to the presence of the hand. I know, my God, (and I blesse thy Name for knowing it ; for all good knowledge is from thee) that thou considerest the heart ;

but

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but thou takest not off thine eye, till thou come to the hand. Nay, my God, doth not thy spirit intimate, that thou beginnest where we begin (at least, that thou allowest us to begin there) when thou orderest thine owne answer to thine owne question, *Who shall ascend into the hill of the Lord?* Psalm. 24. 3. Thus, he that hath clean hands and a pure heart? Dost thou not (at least) send us, first to the hand? And is not the worke of their hands, that declaration of their holy zeal, in the present execution of manifest Idolaters, called a consecration of themselves, Ex. 31. 29. by thy holy spirit? their hands are called all themselves

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selves : for, even *Counsell* it
selfe goes under that name,
in thy word , who knowest
best how to give right names:
because the *counsell* of the
Priests assisted David, Saul
sayes, the hand of the Priest is
with David, I Sam. 21. 29.
And that which is often said
by *Mosrs* , is very often re-
peated by thy other *Prophets*.
These and these things , the
Lord spake, Levi. 8.36. and
the Lord said , and the Lord
commanded, not by the coun-
sels not by the voice, but by
the hand of Moses, and by the
hand of the Prophets : ever-
more we are referred for our
evidence, of others, and of our
selves to the hand, to action,
to workes. There is some-
thing

Devotions.

thing before it, believing; and there is something after it, suffering; but in the most eminent, and obvious, & conspicuous place, stands doing. Why then, O my God, my blessed God, in the wayes of my spirituall strength come I so slow to action? I was whipped by thy rod, before I came to consultation, to consider my state; and shall I goe no farther? As he that should describe a circle in paper, if he have brought that circle within one Inch of finishing, yet if he remove his compasse, he cannot make it up a perfect circle, except he fall to worke againe, to find out the same center, so, though setting that foot of my

comy

Devotions.

compasse upon thee, I have gone so farre, as to the consideration of my selfe, yet if I depart from thee, my center, all is unperfitt. This proceeding to action therefore, is a returning to thee, and a working upō my selfe by thy Physicke, by thy purgative Physicke, a free and entire evacuation of my soule by confession. The working of purgative Physicke, is violent and contrary to nature. O Lord, I decline not this potion of confession, how ever it may be contrary to a naturall man. To take Physicke, and not according to the right method, is dangerous. O Lord, I decline not that method in this Physicke, in things that burthen

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burthen my conscience, to make my confession to him, into whose hands thou hast put the power of absolution. I know that Physicke may be made so pleasant, as that it may easily be taken; but not so pleasant as the vertue and nature of the Medicine be extinguished; I know, I am not submitted to such a confession as is a rack and torture of the conscience; but I know, I am not exempt from all. If it were meerly problematicall, left meerly indifferent, whether we should take this Physicke, use this confession, or no, a great Physician acknowledges this to have beeene his practice; To minister many things, which he was

not

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not sure would doe good, but never any other thing, but such as he was sure would doe no harm. The use of this spirituall Physick can certaintly doe no harm; and the church hath alwayes thought that it might, and doubtlesse, many humble soules have found that it hath done them good. I will therefore take the cup of Salvation, and call upon thy name; Ps. 106 12. I will fill this cup of compunction, as full as I have formerly fild the cups of worldly confections, that so I may scape the cup of malediction, and irrecoverable destruction that depends upon that. And since thy blessed and glorious son, being offered in the way to his

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his execution, a cup of super-faction, to take away the sense of his paine, Mar. 15.

23. (a charity afforded to condemned persons ordinarily in those places, & times) refused that ease, and embrased the whole torment, I take not this *cup*, but this *vessel* of mine owne *Sinnes*, into my *contemplation*, and I powre them out here according to the *motions* of thy *holy spirit*, and *anywhere*, according to the *Ordinances* of thy *holy Church*.

20. PRAYER.

O Eternall and most gra-
cious God, who having
marryed man, and woman to-
gether, and made them one

R flesh,

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fleshe, wouldest have them also, to become one soule so, as that they might maintaine a Sympathy in their affections, and have a conformity to one another, in the accidents of this world, good or bad; so having married this soule & this body in mee, I humbly beseech thee, that my soule may look, and make her use of thy merciful proceedings towards my bodily restitu-
on, and goe the same way to a spirituall. I am come by thy goodnes, to the use of thine ordinary meanes of my bo-
dy, to wash away those pec-
cant humours, that endanger-
ed it. I have, O Lord, a River
in my body, but a Sea in my
soule, and a sea swolne into
the

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the depth of a Deluge, above
the *Sea*. Thou hast raised up
certain *bils* in me heretofore,
by which I might have
stood safe, from these *Inun-*
dations of *sinne*. Even our *natu-*
rall faculties are a *bill*, and
might preserve us from *some*
sinne. *Education*, *Study*, *Ob-*
servation, *Example*, are *bils*
too, and might preserve us
from *some*. Thy *Church*, and
thy *Word*, & thy *Sacraments*,
and thine *Ordināces* are *bils*,
above these ; thy *spirit* of *re-*
morse, and *compunction*, and
repentance for former *sinnes*,
are *bils* too ; and to the top
of all these *bils*, thou hast
brought me heretofore ; but
this *deluge*, this *Inundation*, is
got above all my *bills*; and I

R 2 have

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have sinned , and sinned, and multiplied sinne to finne, after all these thy assistances against finne ; and where is there water enough to wash away this *deluge* ? There is a *Red Sea*, greater then this *Ocean*, and there is a little *spring*, through which this *Ocean* may powre it self into that *Red Sea*. Let thy spirit of true *contrition* and *sorrow*, passe all my *sinnes* through these *eyes*, into the *wounds* of thy *sonne*, & I shall be clean, and my *soule* so much better purged then my *body*, as it is ordained for *better*, and a *longer life*.

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21. — Arque annuit Ille,
Qui, per eos, clamat, linguis jam
Lazare, lectum.

*God prospers their practice, and he,
by them, calleſ Lazarus out of his
Tombe, me out of my bed.*

21. MEDITATION.

If man had beeſe left alone
in this world, at firſt, ſhall
I think, that he would not
have fallen? If there had been
no woman, would not man
have ſerved, to have been his
owne tempter? When I ſee
him now, ſubjeſt to infinite
weakneſſes, fall into infinite
ſin, without any forraign tem-
tatiōs, ſhal I think, he would
have had none, if he had been
alone? God ſaw that man nee-

Devotions.

ded a helper, if he should be well, but to make woman ill, the devill saw, that there needed no third. When God and we were alone, in Adam, that was not enough; when the devill, and we were alone, in Eve, it was enough. O what a Giant is man, when he fights against himself, and what a dwarfe, whē he needs, or exercises his owne assistance for himself? I cannot rise out of my bed, till the Physician enable me, nay, I cannot tell, that I am able to rise, till he tell me so. I doe nothing, I know nothing of my self: how little, and how impotēt a piece of the world, is any man alone? and how much lesse a piece of himself

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is that man? So little, as that when it falls out (as it falls out in some cases) that more misery, and more oppression, would be an ease to a man, he cannot give himself that miserable addition of more misery; A man that is pressed to death, and might be eased by more weights, can not lay those more weights upon himself. He can sinne alone, and suffer alone, but not repent, not be absolved, without another. Another tells me, I may rise; and I doe so. But is every ray-sing a preferment? or is every present preferment, a station? I am readier to fall to the earth now I am up, then I was when I lay in the bed: O perverse way, irregular mo-

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tion of man; even rising it self
is the way to ruin. How ma-
ny men are rayfed, and then
doe not fill the place they are
rayfed to? No corner of any
place can be *emptie*; there
can be no *vacuitie*; If that
man doe not fill the place, o-
ther men will; complaints of
his *insufficiencie* will fill it;
Nay, such an abhorring is
there in *nature*, of vacuity,
that if there be but an *imagi-*
nation of not filling, in any
man, that which is but *imagi-*
nation, neither wil fill it, that
is, *Rumour* and *voynce*, and it
will be given out (upon no
ground, but *imagination*, and
no man knowes, whose *ima-*
gination) that he is corrupt in
his place, or *insufficient* in his
place,

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place, and another prepared
to succeed him in his place.
A man rises, sometimes, and
stands not, because he doth
not, or is not believed to fill
his place; and sometimes he
stands not, because he over-
fills his place: He may bring
so much virtue, so much In-
justice, so much integrity to the
place, as shal spoile the place,
burthen the place; his inte-
grity may be a libell upon his
predecessor, and cast an infamy
upon him, and a burthen upō
his successor, to proceed by
example, and to bring the
place it self, to an under-va-
lue, and the market to an un-
certainty. I am up, and I seem
to stand, and I goe round, and
I am a new argument of the

Devotions.

new Philosophy, that the earth mooves round; why may I not believe, that the whole earth moves in a round motion, though that seeme to me to stand, when as I seeme to stand to my company, and yet am carried in a giddy, & circular motion, as I stand? man hath no center, but misery; there, and onely there, he is fixt, and sure to find himself. How little soever he be raised, he moves, and moves in a circle giddily; and as in the heavens, there are but a few circles, that goe about the whole world, but many Epicicles, & other lesser circles, but yet circles, so of those Men, which are raised, and put into circles, few of them move

Devotions.

move from *place* to *place*, & pass through many and beneficial places, but fall into little *circles*, & within a step or two, are at their *end*, and not so well, as they were in the *center*, from which they were *raised*. Every thing serves to *exemplifie*, to *illustrate* mans *miserie*; But I need goe no farther, then *my self*; for a long time, I was not able to *rise*; at last, I must be *raised* by others; and now I am *up*, I am ready to sink *lower* then before.

21. EXPOSTULATION.

MY God, my God, how large a *Glaſſe* of the next *world* is *this*? As we have an *art*, to cast from one *Glaſſe*

Devotions.

Glasse to another, and so to carry the *species* a great way off, so halt thou, that way, much more; we shall have a *resurrection* in *heaven*; the knowledge of that thou castest by another *Glasse* upon us here; we feel that we have a *resurrection* from *sin*, and that by another *glasse* too; we see we have a *resurrection* of the *body*, from the *miseries* and *calamities* of this life. This *resurrection* of my *body*, shewes me the *resurrection* of my *soule*; and both *heere* severally, of both together hereafter. Since thy *Martyrs* under the *Altar*, press thee with their solicitation for the *resurrection* of the *body* to *glory*, thou wouldest

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dest pardon me, if I shoule
prefe thee by *prayer*, for the
accomplishing of this *resur-
reⁿction*, which thou hast be-
gun in me to *health*. But, *O
my God*, I do not *aske*, where
I might aske amisse, nor beg
that which perchance might
be worse for me. I have a *bed*
of *sin*; *delight* in *sin*, is a *bed*;
I have a *grave* of *sin*; *senseles-
nesse* in *sin*, is a *grave*; and
where *Lazarus* had beeene
four *dayes*, I have beeene *fifty*
yeares in this *putrifaction*;
Why dost thou not call me,
as thou didst him *with a loud
voice*, *Joh. 11. 14.* since my
soule is a dead as his *body*
was? I need thy *thunder*, *O
my God*, thy *musick* will not
serve me. Thou hast called
thy

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thy servants, who are to worke upon us, in thine ordi-
nāce, by all these loud names,
winds, and chariots, and fāls of
waters; where thou woul-
dest be heard, thou wilt be
heard. When thy son concur-
red with thee, to the making
of man, there is but a spea-
king, but a saying; There, O
bleffed and glorious Trinitie,
was none to heare, but you
three, and you easily hear one
another, because you say the
same things. But when thy
Sonne cam: to the worke of
redemption, Ioh. 12.28. thou
spakeſt, and they that heard
it, tooke it for thunder; and
thy Son himself cryed with a
loud voyce upon the crosse,
twice; as he, who was to
prepare

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prepare his comming, *John Baptist*, was the *voyce* of a *cryer*, and not of a *whisperer*. *Math. 27.49.50.* Still, if it be thy *voyce*, it is a *lond voyce*; *Deu. 5.22.* These words sayes thy *Moses*, *Thou speakest with a great voyce*, and thou addest no more, sayes he there; That which thou hast said, is evident, and it is evident, that none can speak so *lond*; none can bind us to heare him, as we must thee. *The most high uttered his voyce*: what was his *voyce*? *The Lord thundred from heaven*, *2 Sam. 23.14.* it might be heard; But this *voyce*, thy *voyce*, is also a *mighty voyce*; *Psa. 68.33.* not onely *mighty* in power, it may be heard, nor *mighty* in *Obli-*

Devotions.

Obligation, it should be heard,
but mighty in *Operation*. it
will be heard : and therefore
haſt thou beſtowed a whole
Pſalme upon us, to lead us to
the cōſideratiō of thy *voyce*.

Pſal 29. It is ſuſh a *voyce*, as
that thy *Son* ſayes, *The dead*
ſhall heare it; *Iob. 5. 25.* and
thats *my ſtate*; And why, *O*
God, doſt thou not ſpeak to
me in that effectuall loudnes?
S. John heard a *voyce*, and he
turned about to ſee the *voyce*:
Ap. 1. 12. ſometimes we are
too curious of the *inſtrument*,
by what man *God ſpeakes*:
but thou ſpeakest loudeſt,
when thou ſpeakeft to the
heart. *There was silence*, and
I heard a voyce, ſayes one, to
thy ſervant *Iob. Iob 4. 16.* I
hearken

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hearken after thy voice, in
thine ordinances, and I feeke
not a whispering in conventi-
cles; but yet, O my God, speak
louder, that so, though I doe
heare thee now, then I may
hear nothing but thee. My sins
cry aloud; Caines murther
did so; my afflictions cry a-
loud; The floods have lifted
up their voice, (and waters
are afflictions) but thou, O
Lord, art mightier then the
voyce of many waters; Psa. 93.
3. 4. then many temporall,
many spirituall afflictions, then
any of either kinde; and why
doest thou not speake to me
in that voyce? what is man, &
whereto serveth he? what is
his good, and what is his evill?
Ecclius. 8. 8. My bed of sin is
not

Devotions.

not *evill*, not desperately evil, for thou dost call me out of it ; but my rising out of it is not *good*, (not perfectly good) if thou call not *louder*, and hold me now I am *up*. O my *God*, I am afraid of a fearfull application of those words, *when a man hath done, then he beginneth*; Ecclu. 5.7. when this body is unable to *sin*, his *sinfull memory* sins over his old sinnes againe ; and that which thou wouldest have us to remember for *compunction*, we remember with *delight*. *Bring him to me in his bed, that I may kill him*, sayes *Saul of David*; 1 Sam. 26. 15. Thou hast not sayd so, that is not *thy voyce*. *Joash his owne servants slew him*, when

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when he was sick in his bed :
2 Chronic. 26. 25. Thou hast
not suffered that, that my ser-
vants should so much as neg-
lect me, or be weary of me in
my sickness. Thou threatenest,
That as a shepherd takes out of
the mouth of the lyon, two legs,
or a piece of an ear, so shall the
children of Israel, that dwell in
Samaria, in the corner of a
bed, and in Damascus, in a
conch be taken away : Amos,
3. 12. that even they that are
secure from danger, shall per-
ish ; How much more
might I, who was in the bed
of death, die ? But thou hast
not so dealt with me. As they
brought out sicke persons in
beds, that thy servant Peters
shadow might over shadow
them ;

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them; Act. 5. 15. thou hast, O
my God, overshadow me, re-
freshed me: but when wilt
thou doe *more*? when wilt
thou doe *all*? whē wilt thou
speak in thy *loud voyce*? whē
wilt thou bid me *take up my*
bed, and walke? Mat. 9. 6. As
my bed is my *affection*, when
shall I beare them so, as to
subdue them? As my bed is
my *afflictions*, when shall I
beare them so, as not to *murmure*
at them? when shall I
take up my bed, and walk? not
lie downe upon it, as it is my
pleasure, not sink under it, as it
is my *correction*? But O my
God, my God, the God of all
fleſh and of all *spirits* too, let
me be content with that in
my *fainting ſpirit*, which
thou

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thou declareſt in this *decayed*
fleſh, that as this body is con-
tent to ſit *ſtill*, that it may
learne to *ſtand*, and to learne
• by *ſtanding* to walke, and by
walking to travell; ſo my *ſoul*
by obeying this *thy* *voynce* of
rifing, may by a farther and
farther growth of thy *grace*
proceed ſo, and be ſo eſtabli-
ſhed, as may remove all *ſuſ-*
pitions, all *jealousies* between
thee and *me*, & may ſpeak and
bear in ſuch a *voynce*, as that
ſtill I may be acceptable to
thee, and ſatisfyed from *thee*.

21. PRAYER.

O Eternall and moſt gra-
cious God, who haſt
made little things to ſignifie
great, and conuaian the infinite
merits

Devotions.

merits of thy son in the water
of baptism, and in the bread
and wine of thy other Sacra-
ment, unto us, receive the Sa-
crifice of my humble thanks,
that thou hast not onely af-
forded me, the ability to rise
out of this bed of weariness
and discomfort, but hast also
made this bodily rising, by thy
grace, an earnest of a second
resurrection from sin, and of a
third to everlasting glory.
Thy son himself, alwayes in-
finite in himselfe, and incapa-
ble of addition, was yet plea-
sed to grow in the Virgins
wombe, and to grow in sta-
ture, in the sight of men. Thy
good purposes upon me, I
know, have their determina-
tion and perfectio, in thy holy

will

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will upon me; there thy grace
is, and there I am altogether;
but manifest them so unto
me, in thy seasons, and in thy
measures, and degrees, that I
may not onely have that
comfort of knowing thee to
be infinitely good, but that also
of finding thee to be every
day better and better to me:
and that as thou gavest Saint
Paul, the messenger of Satan,
to humble him, so for my hu-
miliation, thou mayst give
me thy selfe, in this know-
ledge, that what grace soever
thou afford me to day, yet I
should perish to morrow, if
I had not had to morrowes
grace too. Therefore I begge
of thee my daily bread; and as
thou gavest me the bread of
sorrow

Devotions.

sorrow for many dayes , and
since the *bread* of hope fo-
some, and this day the *bread*
of possessing, in rising by that
strength , which thou the
God of all strength hast in-
fused into me ; so , O Lord ,
continue to me the *bread* of
life ; the *spirituall bread* of
life, in a faithfull assurance in
thee ; the *Sacramentall bread*
of life, in a worthy receiving
of thee ; and the more *reall*
bread of life, in an everlasting
union to thee . I know, ô Lord ,
that when thou hast created
Angels , and they saw ther
produce *fowle* , and *fish* , and
beasts , and *wormes* , they
did not importune thee , and
say , shall we have no better
creatures then these , no better

com-

Devotions.

companions then these ; but stayed thy *leasure*, and then had *man* delivered over to them, not much inferiour in *nature* to themselves. No more do I, O God, now than by thy *first mercie*, I am able to *rise*, Importune thee for present *cōfirmatiō* of *health*, nor now, that by thy *mercie*, I am brought to see, that thy *correctiō* hath wrought *medicinally* upon me, presume I upon that *spirituall strength* I have; but as I acknowledge, that my *bodily strength* is subiect to every *puffe of windē*, so is my *spirituall strength* to every *blast of vanity*. Keepe me therefore still, O my gracious God, in such a *proportiō* of both *strengths*,

Devotions.

as I may stil have someting
to thanke thee for , which I
have received, & still some-
thing to pray for, and aske at
thy hand.

22. Sit Morbi fomes tibi cura.

*The phisicians consider the root and
occasion , the embers and coales,
and full of the disease, and seeke
to purge or correct that.*

22. MEDITATION.

How ruinous a farm hath
man taken , in taking
himselfe ? how ready is the
hause every day to fal down ,
how is all the ground o-
verspread with weedes , all
the body with diseases ?
whcre not onely every turf ,
but

Devotions.

but every stone bears weeds; not only every muscle of the flesh, but every bone of the body, hath some infirmitie, every little flint upon the face of this soyle, hath some infectious weede, every tooth in our head, such a paine, as a constant man is afraid of, and yet ashamed of that feare, of that sense of the paine. How deare, and how often a rent doth man pay for his farme? he payes twice a day, in double meales, & how little time he hath to raise his rent? How many holy daies to call him from his Labour? every day is halfe holy day, halfe spent in sleep. What reparation, and subsidies, and contributions, he is put to, besides his rent?

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What medicines, besides his diet ? And what inmates he is faine to take in, besides his own familie, what infectious diseases from other men. Adam might have had paradise for dressing and keeping it ; and then his rent was not improved to such a labour, as would have made his brow sweate ; and yet he gave it over, how farre greater a rent doe we pay for this farme, this body, who pay our selves, who pay the farme it selfe, and cannot live upon it ? Neither is our labour at an end, whē we have cut down some weeds, assoone as it sprung up, corrected some violent and dangerous accident of a disease, which would

Devotions.

would have destroyed *spee-*
dily; nor when we have pul-
led up that *weede*, from the
very *root*, recovered *entirely*
and *soundly*, from that parti-
cular *disease*; but the whole
ground is of an *ill nature*, the
whole soile *ill disposed*; there
are inclinations, there is a
propensesse to *diseases* in
the *body*, out of which with-
out any other *disorder*, *disea-*
ses will grow, and so we are
put to a continuall labour
upon this *farme*; to a con-
tinuall studie of the whole
complexion, and *constitution*
of our *body*. In the *distempers*,
and *diseases* of *soiles*, *sorren-*
nesse, *drynesse*, *weeping*, any
kind of *barrennesse*, the *reme-*
dy, and the *Phisicke*, is, for a

Deviations.

great part, sometimes in
themselves; sometime the
very situation relieves them,
the banger of a hill, will
purge and vent his own ma-
lignant moisture; and the
burning of the upper turfe
of some ground (as health
from cauterizing) puts a new
and a vigorous youth into
that soile, and there rises a
kinde of *Phænix* out of the
ashes, a fruitfulnesse, out of
that which was barren be-
fore, and by that, which is
the barrenesse of all, ashes.
And where the ground can-
not give it self *Physicke*, yet
it receives *Physicke* from o-
ther grounds, from other
soiles, which are not the
worse for having contribu-
ted

Devotions.

ved that helpe to them, from
Marle in other *hills*, or from
slimie sand in other *shores* :
grounds helpe *themselves*, or
hurt not other *grounds*, from
whence they receive *helpe*.
But I have take a *farme* at
this *hard rent*, & upon those
heavie covenants, that it can
afford it selfe no *helpe*; (no
part of my *body*, if it were
cut off, would cure another
part; in some cases it might
preserve a sound part, but in
no case *recover* an infected))
and if my *body* may have any
Physicke, any *midicine* from
another *body*, one *man* from
the flesh of another *man* (as
by *mummy*, or any such *com-*
position) it must be from a
man that is dead, and not, as

Devotions.

in other *soiles*, which are ne-
ver the worse, for contribu-
ting their *Marle*, or their fat
slime to my *ground*. There is
nothing in the same *man*, to
help *man*, nothing in *man-*
kinde to helpe *one another*,
(in this sort, by way of *Phy-*
sicke) but that he who *mini-*
sters the *helpe*, is in as ill case,
as he that *receives* it would
have beeene, if he had not had
it; for he, from whose *body*
the *Physicke* comes, is *dead*.
When therefore I tooke this
farme, undertooke this *body*,
I undertooke to *drayne*, not
a *marsh*, but a *mote*, where
there was, not Water *min-*
gled to offend, but all was
water; I undertooke to per-
fume dung, where no one
part,

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part, but all was equally *un-savory*; I undertook to make such a thing *wholesome*, as was not *Poyson* by any manifest qualitie, *intense heate*, or *cold*, but *Poyson* in the *whole substance*, and in the *specifick forme* of it. To cure the *sharpe accidents* of *diseases*, is a great worke; to cure the *disease it self*, is a greater; but to cure the *body, the root*, the *occasion of diseases*, is a worke reserved for the great *Physician*, which he doth never any other way but by *glorifying these bodies* in the next world.

22. EXPOSTULATION.

MY God, my God, what am I put to, when I

Devotions.

am to consider, and put off, the
roote, the fuell. the occasion of
my sickenesse ? What Hypo-
crates , what Galen , could
shew me that in my *body* ?
It lyes deeper then so; it lies
in my *soule*: and deeper then
so ; for we may well consi-
der the *body*, before the *soule*
came, before *inanimation*, to be
without *sin*; and the *soule*
before it come to the *body*,
before that *infection*, to be
without *finne*; *Sinne* is the
root , and the *fuell* of all sick-
nesse, and yet that which de-
stroys *body* and *soule* , is in
neither, but in *both* together ;
It is in the *union* of the *body*
and *soule* ; and , O my God,
could I prevent that, or can
I dissolve that ? Theroot, and
the

Devotions.

the fuell of my sickenesse , is
my sinne , my actuall sinne ;
but even that sinne hath ano-
ther root , another fuell , Ori-
ginall sinne ; and can I deuest
that ? Wilt thou bid me to
separate the leuen , that a
lumpe of dowe hath received ,
or the salt , that the water
hath contracted , from the
Sea ? Dost thou looke , that
I should so look to the fuell ,
or Embers of sinne , that I ne-
ver take fire ? The whole
world is a pile of fagots , upon
which we are laid , and (as
though there were no o-
ther) we are the bellows . Ig-
norance blows the fire , He
that touched any uncleane
thing , though he knew it not ,
became uncleane , Levit . 5 . 2 .

and

Devotions.

and a Sacrifice was required,
(therefore a sinne imputed)
though it were done in Ignor-
ance. Numb. 15.22. Ignor-
ance blowes this coale , but
then knowledge much more ;
for , there are that know thy
Judgements , and yet not onely
doe , but have pleasure in o-
thers , that doe against them.

Roman.1.32. Nature blowes
this coale ; By nature we are
the children of wrath : Eph-
esian 2.3. and the Law blows
it , thy Apostle Saint Paul ,
found , That sinne tooke occa-
sion by the Law , that therefore
because it is forbidden , we
do some things . If we break
the Law , we sinne ; Sinne is
the transgression of the Law ;
¶ John 3.4. And sinne it selfe
be-

Devotions.

becomes a Law in our members. *Roman. 7.23.* Our Fathers have imprinted the seed, infused a spring of sinne in us: *Ieremia. 67.* As a fountaine casteth out her waters we cast out her wickednesse; but we have done worse then our Fathers. *Ieremia. 7.26.* We are open to infinite temptations, and yet, as though we lacked, we are tempted of our owne Lust. *Jacob 1.14.* And not satisfied with that, as though we were not powerfull enough, or cunning enough, to demolish, or undermine our selves, when wee our selves have no pleasure in the sinne, we sinne for others sakes. When *Adam* sinned for *Eves* sake, *Genes.*

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Genes. 3. 6. and *Salomon* to
gratifie his wives, *I Reg. II.*
3. it was an *Uxorius* sinne:
when the *Judges* sinned for
Iezebels sake, *I Reg. 21.* and
Ioab to obey *David*, *I. Par.*
23. 3. it was an *Ambitious*
sinne: when *Pilate* sinned to
Humour the people, *Luke 23.*
23. and *Herod* to give farther
contentment to the *lewes*,
Acts 12. 3. it was a *Popular*
sinne: Any thing serves to
occasion sinne, at *Home*, in my
bosome, or *abroad*, in my
marke, and *ayme*; that which
I am, and that which *I am not*,
that which *I would be*,
proves *coales* and *Embers*,
and *fuel*, and *Bellowes* to sin;
and dost thou put me, *O my
God*, to discharge my selfe,

of

Devotions.

of my selfe , before I can be well? When thou biddest me to put off the old man, Ephes. 4.22. doest thou meane, not only my old habits of actuall sin, but the oldest of all, Originall sin? When thou bidst me Purge out the leaven, I Corin. 5.7. doest thou meane, not onely the sourenesse of mine own ill contracted customes, but the innate tincture of sin, imprinted by nature? How shall I doe that which thou requirest, and not falsifie that which thou hast said , that sinne is gone over all ? but, O my God , I pressle thee not, with thine owne text, without thine owne comment ; I know that in the state of my body, which is more discernable

Devotions.

cernable , than that of my
soule, thou doest effigiate my
soule to me. And though no
Anatomist can say, in dissect-
ing a body, here lay the *coal*,
the *fuell*, the *occasion* of all
bodily *diseases*, but yet a man
may have such a knowledge
of his own constitution, and
bodily inclination to *disea-
ses*, as that he may *prevent*
his *danger* in a great part: so
though we cannot assigne
the *place* of *originall sin*, nor
the *nature* of it so *Exactly*, as
of *aetnall*, or by any diligence
devest it, yet having *washed*
it in the water of thy *bap-
tisme*, we have not onely so
cleansed it, that we may the
better looke upon it, and *dis-
cerne* it , but so *weakened* it,
that

Devotions.

that howsoever it may retaine the former nature , it doth not retaine the former force , and though it may have the same name , it hath not the same venom.

22. PRAYER.

O Eternall and most gracious God , the God of security , and the enemy of security too , who wouldest have us alwayes sure of thy love , and yet wouldest have us alwayes doing something for it , let me alwayes so apprehend thee , as present with me , and yet so follow after thee , as though I had not apprehended thee . Thou inlargest *Ezekias* lease for fifteen yeares ; thou renewest La-

Devotions.

zarus his lease for a time,
which we know not : But
thou didst never so put out
any of these fires, as that thou
diddest not rake up the *Em-*
bers, and wrap up a *future*
mortality in that *body*, which
thou hadst then so *esprieved*.
Thou proceedest no other-
wise in our *soules*, O our
good, but *fearefull* God : thou
pardonest no *sinne* so. as that
that sinner can sin no more ;
thou makest no *man* so *ac-*
ceptable, as that thou makest
him *impeccable*. Though
therefore it were a *diminu-*
tion of the *largenesse*, and
derogatory to the fulness: of
thy *mercie* to look backe up-
on those finnes which in a
true *repentance*, I have bury-
ed

Devotions.

ed in the wounds of thy Sonne, with a jealous or suspicous eye, as though they were now my fins, when I had so transferred them upon thy Sonne, as though they could now be raised to life againe, to condemne me to death, when they are dead in him, who is the fountaine of life; yet were it an irregular anticipation, and an insolent presumption, to thinke that thy present mercie extonded to all my future sins, or that there were no Embers, no coales of future sinnes left in me. Temper therefore thy mercie so to my soule, O my God, that I may neither decline to my faintnes: of spirit, in suspecting thy mercie

novv

Devotions.

niovv, to be leſſe hearty, leſſe
sincere, then it uses to be, to
those vwho are perfittly re-
conciled to thee, nor *presume*
ſo of it , as either to thinke
this present *mercy an Antidote*
against all *poysons*, and ſo
expose my ſelfe to *tentations*,
upon confidence that this
thy *mercie* ſhall *preserve* me,
or that when I doe caſt my
ſelfe into *new finnes* , I may
have *new mercy* at *any time*,
because thou didſt ſo *easily*
afford me *this*.

23.——Metuſq; Relabi.

They warne me of the fearefull dan-
ger of relapſing.

23. M E D I T A T I O N .

I T is not in *mans body*, as it
is in the *citie* , that when
the

Devotions.

the bell hath rung , to cover
your fire , and rake up the
Embers, you may lye down,
and sleepe without feare.
Though you have by *Pbi-*
sicke and *dyet* , raked up the
Embers of your *disease*, still
there is a feare of a *relapse* ;
and the greater *danger* is in
that. Even in *pleasures* , and
in *paines*, there is a *Proprieta-*
rie, a *Meum & Tuum* ; and
a man is most affected with
that *pleasure* which is *his*,
his by former enjoying and
experience, and most intimi-
dated with those *Paines*
which are *his*, *his* by a woe-
full sense of them, in former
afflictions. A *Covetous per-*
son, who hath preoccupied
all his senses , fill'd all his

Capa-

Devotions.

Capacities, with the *delight* of gathering, wonders how any man can have *any taste* of any *pleasure* in any *openness*, or *liberality*; So also in bodily *Paines*, in a fit of the *stone*, the patient wonders why any man should call the *gout* a *paine*: And he that hath felt neither, but the *Toothache*, is as much afraid of a fit of that, as either of the other, of either of the other. *Diseases*, which we never felt in our selves, come but to a *compassion* of others that have indured them; Nay, *compassion* it selfe, comes to no great *degree*, if we have not felt in some *proportion*, in our selves that which we lament & condole in another.

But

Devotions.

But when we have had those
Torments in their exaltati-
on, *Ourselves*, we tremble at
relapse. When we must passe
thorow all those *fiery heats*,
and *sayle* thorow all those
overflowing sweats, when we
must *watch* thorow all those
long *nights*, and *mourne* tho-
row all those long *dayes*
(*dayes* and *nights*, so long, as
that *nature* her selfe shall
seeme to be perverted and to
have put the *longest day*, and
the *longest night*, which
should be *sixe moneths* a sun-
der, into one *naturall, unnatu-*
ral day) when we must
stand at the same *Bar*, expect
the return of *Physicians* from
their *consultations*, & not be
sure of the same *verdict*, in a-
ny

Devotions.

ny good *indications*, when
we must goe the same *way*
over againc, and not see the
same *Issue*, this is a *state*, a
condition, a *calamity*, in re-
spect of which, any other
sicknes, were a *convalescence*,
and any *greater, leſſe*. It addes
to the *affliction*, that *relapses*
are (and for the most part
justly) imputed to *our selves*
as occasioned by some *disor-
der* in us ; and so we are not
onely *passive*, but *active* in
our owne *ruine*; we doe not
onely stand under a *falling
houſe*, but *pull* it down upon
us ; and we are not onely *ex-
ecuted* (that implies *Guilti-
neſſe*) but we are *executio-
ners*, (that implies *dishonor*)
& *executioners* of *our selves*,
(and

Devotions.

(and that implies *impiety*.)
And we fall from that *comfort* w^{ch} we might have in
our first sicknesse , from that
meditation ; Alas , how gene-
rally miserable is man , and
how subject to diseases , (for
in that it is some degree of
comfort , that we are but in
the state *common* to all) we
fall , I say , to this *discomfort*
and *selfe-accusing* , and *selfe-*
condemning ; Alas , how un-
provident , and in that , how
unthankfull to God and his
Instruments am I , in making
so ill use of so great benefisse , in
destroying so soone , so long a
worke ; in relapsing ; by my dis-
order , to that from which they
had delivered me ; and so my
meditation is fearfully trans-

T
ferred

Devotions.

ferr'd from the body to the
mind, and from the considera-
tion of the sicknesse, to that
sinne, that sinnefull careles-
nesse, by which I have occa-
sioned my *relapse*. And a-
mongst the many *weights*
that aggravate *relapse*, this
also is one, that a *relapse* pro-
ceeds with a more violent
dispatch, and more *irreme-
diably*, because it findes the
country *weakned*, and *depopu-
lated* before. Vpon a sicknesse,
which as yet appears not, we
can scarce fixe a feare, because
we know not what to feare;
but as *fear* is the *busiest*, and
wrkes *workest* affection, so is a *re-
lapse*; which is still ready to
come into that, which is
but newly gone, the *nearest*
object,

Devotions.

object; the most immediate exercise of that affection offear.

23. EXPOSTULATION.

MY God, my God, my God, thou mighty Father; who hast beene my Physician: Theu glorious Sonne, who hast beene my Physick; thou blessed Spirit who hast prepar'd and applyed all to me, shall I alone be able to overthrow the work of all you, and relapse into those spirituall sicknesse, from which infinite mercies have withdrawne me? Though thou, O my God, have filled my measure with mercie, yet my measure was not so large, as that of thy whole people, the nation, the

Devotions.

numerous and glorious na-
tion of *Israel*; and yet how
often, how often did they
fall into *relapses*? And then,
where is my *assurance*? How
easily thou passedst over ma-
ny other sinnes in them, and
how vehemently thou insist-
edst in those, into which
they so often *relapsed*; those
were their *murmurings* a-
gainst thee, in thine instru-
ments, and *Ministers*, and
their turnings upon other
Gods, and embracing the *ido-
latries* of their *neighbours*.

O my *God*, how slippery a
way, to how *irrecoverable* a
bottome, is *murmuring*?
and how neare thy selfe he
comes, that *murmures* at
him, who comes from thee?

The

Devotions.

The *Magistrate* is the garment in which thou apparellest thy selfe ; and he that shoots at the *cloathes*, cannot say , he meant no ill to the man. Thy people were fearefull examples of that , for, how often did their *murmuring* against thy ministers, end in a departing from thee ? when they would have other Officers , they would have other Gods; and still too dayes *murmuring*, was to morrowes *idolatry* ; As their *murmuring* induced *idolatry* , and they *relapsed* often into both, I have found in my selfe, O my God, (O my God, thou hast found it in me , and thy finding it, hath shewed it to me) such

Devotions.

a transmigration of sinnes , as makes me afraid of relapsing too. The soule of sinne , (for we have made sin immortall, and it must have a soule) the soule of sinne , is disobedience to thee ; and when one sinne hath beene dead in me , that soule hath passed into another sinne . Our youth dies , and the sinnes of our youth with it ; some sinnes dye a violent death , and some a naturall ; poverty , Penury , imprisonment , Banishment , kill some sinnes in us , and some dye of age ; many wayes we become unable to do that sin , but still the soule lives , and passes into another sinne , and that , that was licentiousnesse , growes ambition , and that

Devotions.

that comes to indevotion, and
spirituall coldnesse ; we have
three lives, in our state of sin ;
and where the sins of youth
expire, those of our middle
yeares enter; and those of our
age after them. This transmi-
gration of sinne, found in my
self, makes me afraid, O my
God, of a relapse : but the oc-
cation of my feare, is more
pregnant then so ; for, I have
had, I have multiplied relapses
already. Why, O my **God**, is
a relapse so odious to thee ?
Not so much their murmur-
ing, and their idolatry, as
their relapsing into those
sins, seemes to affect thee, in
thy disobedient people. They
limited the holy one of Israel,
as thou complaynest of

Devotions.

them: *Psal. 78.41.* That was a *murmuring*; but before thou chargest them, with the *fault it selfe*, in the same place, thou chargest them, with the *iterating*, the *redoubling* of that *fault*, before the *fault* was named; *How oft did they provoke me in the wilderneſſe, and grieve me in the deſart?* That which brings thee to that exasperation against them, as to say, that thou *wouldest break* thine owne *oath*, *Numbers, 14. 22.* rather then leave them *unpunished*, (*They ſhall not ſee the land, which I ſware unto their fathers*) was because they had tempted thee ten times, infinitely; upon that thou threatnest with that

Devotions.

that vehenemtie, if you doe in
any wise goe backe, know for
a certaintie, God will no more
drive out any of these nations
from before you; but they shall
be snares, and traps unto you,
and scourges in your sydes, and
thornes in your eyes, till ye pe-
rishiſh Joshua, 23. 12. No tongue,
but thine owne, O my God,
can exprefſe thine indigna-
tion, againſt a nation relap-
ſing to idolatry. Idolatry in
any nation is deadly; but
when the disease is compli-
cated with a relapse (a know-
ledge and a Profefſion of a for-
mer recovery) it is deſpe-
rate: And thine anger works,
not onely where the evi-
dence is pregnant, and with-
out exception, (ſo thou say-

T S cſt,

Devotions.

est, when it is said, That certaine men, in a citie, have withdrawne others to idolatry, and that inquiry is made, and it is found true, the citie, and the inhabitants, and the cattell are to be destroyed, Deuteronomie, 23. 12.) but where there is but a suspition, a rumour, to such a relapse to idolatry, thine anger is awakened, and thine indignation stirreth. In the government of thy servant Joshua, there was avoyce, that Ruben, and Gad with those of Manasseb, had built a new Altar. Joshua, 22. 11. Israel doth not send one to enquire; but the whole Congregation gathered to goe up to Warre against them; and there went

Deuotions.

a Prince of every tribe : Ios.
1.12. And they object to
them, not so much their pre-
sent declination to idolatry,
as their relapse; is the inquisi-
ty of Peor too little for us?
Numbers, 15.4. An idolatry
formerly committed, and
punished with the slaughter
of twenty four thousand de-
linquents. At last Reuben, and
Gad, satisfie them, that that
Altar was not built for idola-
try, but built as a paterne of
theirs, that they might there-
by professe themselves to be
of the same profession, that
they were ; and so the army
returned without bloud. E-
ven where it comes not so
farre, as to an actuall relapse
into idolatry, thou, O my,

God,

Devotions.

God, becommest sensibly of it; though thou, who seest the heart all the way, preventest all dangerous effects, where there was no ill meaning, how ever there were occasion of suspitions rumours, given to thine *Israel*, of relapsing. So odious to thee, and so aggravating a weight upon sinne, is a *relapse*. But, O my God, why is it so? so odious? It must be so, because he that hath sinned, and then repented, hath weighed God, and the Devil in a balaunce; he hath heard God and the devil plead; and after hearing, given judgement on that side, to which he adheres, by his subsequent practice; if he return to his sinne, he decrees for

Devotions.

for *Satan*, he prefers *sins* before *grace*, and *Satan* before *God*; and in *contempt* of *God*, declares the *precedencie* for his *adversarie*: and a *contempt* wounds deeper then an *injury*; a *relapse* deeper then a *blasphemy*. And when thou hast told me, that a *relapse* is more *odious* to *thee*, need I aske why it is more *dangerous*, more *pernicious* to *me*? Is there any other *measure* of the *greatnes* of my *danger*, then the *greatnesse* of thy *displeasure*? How *fitly*, and how *fearefully* hast thou expressed *my case*, in a *storme at sea*, if I *relapse*? (*They mount up to heaven*, and *they goe downe againe to the depth*: *Psal. 107. 26.*)

My

Devotions.

My sicknesse brought me to thee in *repentance*, and my *relapse* hath cast me farther from thee : *The end of that man shall be worse then the beginning*, sayes thy word, thy Son, *Mat. 12.45*. My beginning was sicknes, punishment for sinne ; but a worse thing may follow, sayes he also, if I sinne againe : *Ioh. 8.14*. not only death, which is an end, worse then sicknesse, which was the beginning, but Hell, which is a beginning worse then that end. Thy great servant denied thy Son, *Mar. 1.70*. and he denied him againe ; but all before *repentance* ; heere was no *relapse*. O, if thou hadst ever admitted *Adam* into *paradise*, how

ab-

Devotions.

abstinently would he have walked by that tree? and would not the *Angels*, that fell, have fixed themselves upon thee, if thou hadst once re-admitted them to thy sight? They never relapsed; if I doe, must not my case be as desperate? Not so desperate, for, *as thy Majesty, so is thy mercie, Eccles. 2. 18.* both infinite: And thou who hast commanded me to pardon my brother seventy seven times, hast limited thy selfe to no number. If death were ill in it selfe, thou wouldest never have raised any dead man, to life againe, because that man must necessarily dye againe. If thy mercie, in pardoning, did so farre aggravate a relapse,

Devotions.

as that there were no more
mercie after it, our case were
the worse for that former
mercie; for who is not un-
der, even a *necessity* of *sinning*,
whilst he is here, if we place
this *necessity* in our owne *in-
firmity*, and not in thy *decree*?
But I speake not this, O my
God, as *preparing* a way to
my *relapse*, out of *presumpti-
on*, but to *preclude* all accessses
of *desperation*; though out of
infirmitie, I shoulde *relapse*.

23. PRAYER.

O Eternall and most gra-
cious *God*, who though
thou beest *ever infinite*, yet
inlargeſt thy ſelf by the num-
ber of our prayers, and takeſt
our often pititions to thee, to
be

Devotions.

be an addition to thy glorie,
and thy greatnessse, as ever
upon all occasions, so now,
O my God, I come to thy
Majestie with two prayers,
two supplications. I have me-
ditated upon the *jealousie*,
which thou hast of thine
owne honour, & considered,
that nothing comes neerer a
violating of that honour,
neerer to the nature of a scorn
to thee, then to sue out thy
pardon, and receive the *seales*
of reconciliation to thee, and
then *returne* to that *sin*, for
which I *needed*, and *had* thy
pardon before. I know that
this comes too neere, to a
making thy holy *ordinances*,
thy *word*, thy *Sacraments*,
thy *seales*, thy *grace*, *Instru-*
mēnts

Devotions.

ments of my spirituall fornication. Since therefore thy correction hath brought me to such a participation of thy selfe, (thy selfe, O my God, cannot be parted) to such an entire possession of thee; as that I durst deliver my selfe over to thee this minute, if this minute thou wouldest accept my dissolution, preserve me, O my God, the God of constancie, and perseverance, in this state, from all relapses into those sins, which have induc'd thy former judgments upon me. But because, by too lamentable experience, I know how slippery my customes of sinne, have made my wayes of sin, I presume to adde this petition too,

Devotions.

too, That if my infirmities o-
vertake me, thou forsake me
not. Say to my soule, *My
Sonne, thou hast Sinned, doest
no more; Ecclesiasticus, 1. 31.*
but say also that though I
doe thy spirit of remorse, and
compunction, shall never de-
part from me. Thy holy A-
postle, Saint Paul, was ship-
wrackd thrice ; and yet still
saved. 2 Corinthians 11. 25.
Though the rockes and the
sands, the Heights, and the
shallowes, the profferity, and
the aduersity of this world,
doe diversely threaten me,
though mine owne leaks in-
danger me, yet, O God, let
me never put my self aboard
with Hymenaeus, nor make
ship-wreck of faith, and a good

con-

Devotions.

*conscience, 1 Tim. 1.19. and
then thy long-liv'd, thy ever-
lasting mercy, will visite me,
though that, which I most
earnestly pray against,
should fal upon me, a relapse
into those sins, which I have
truly repented, and thou haft
fully pardoned.*

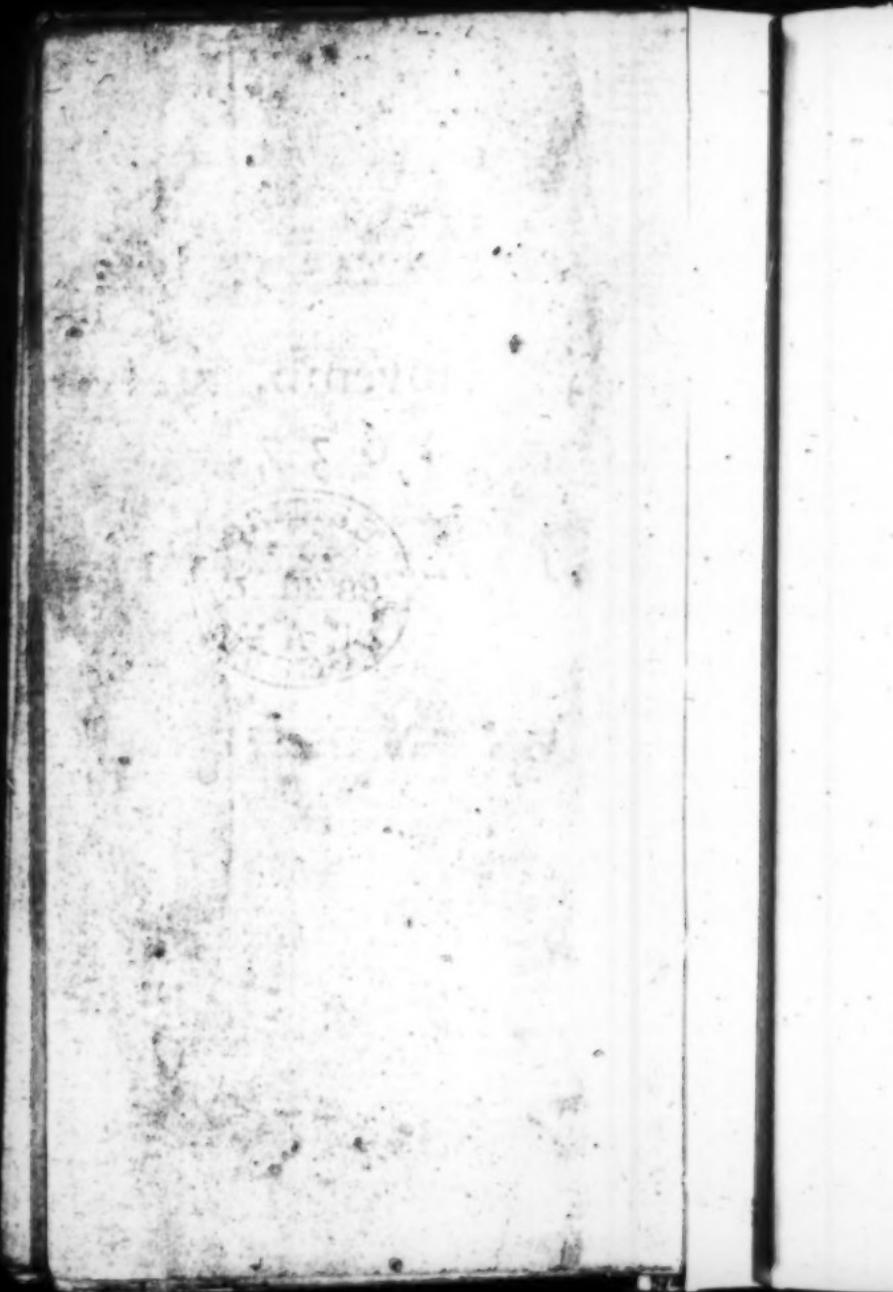
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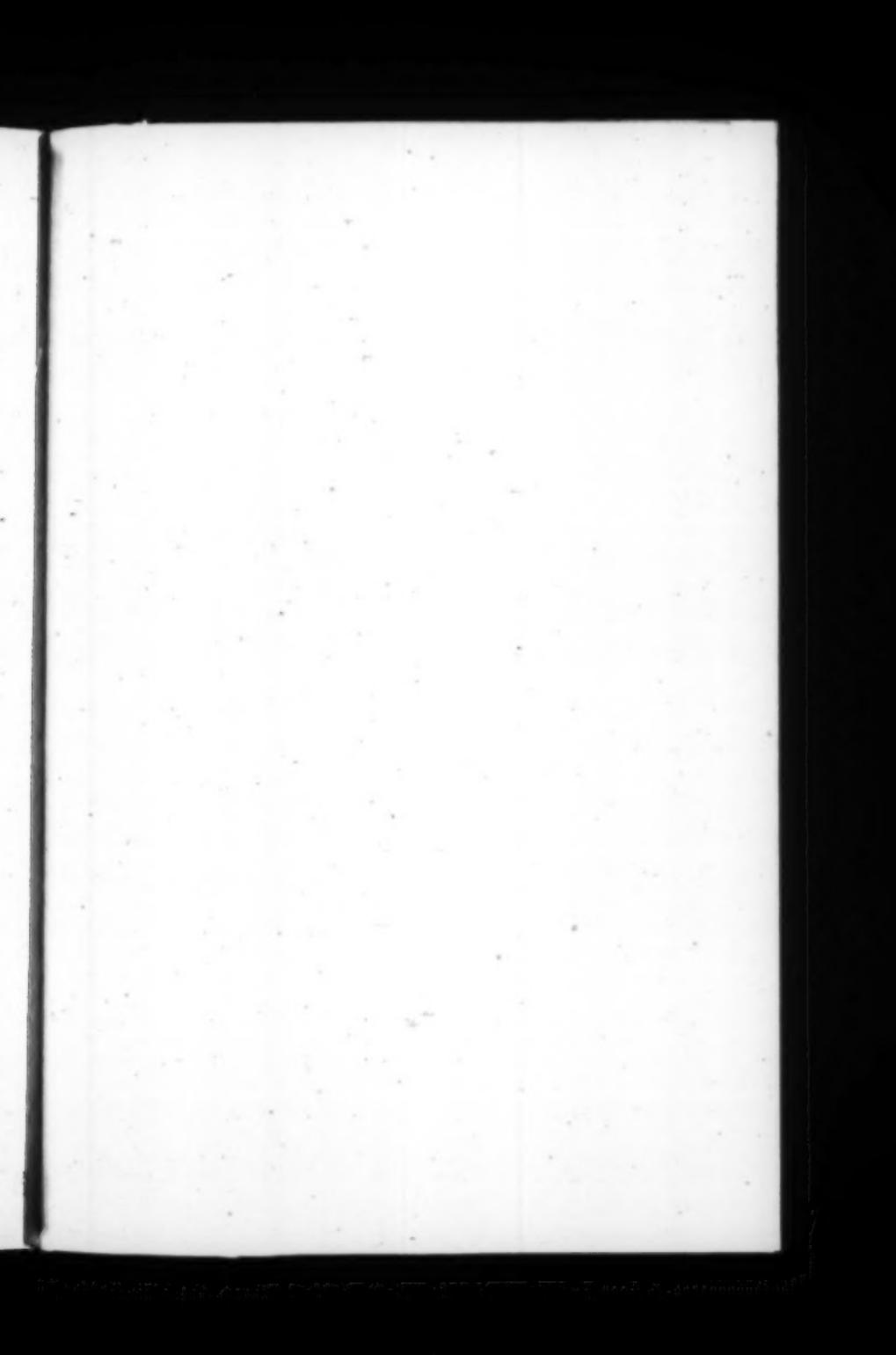
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1637.

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DEVOTIONS.
By John Donne late
Deane of St. Paule's.
LONDON.
Printed by Aug: Mathewes. 1610
With Marshall's Sculpsit.



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DEVOTIONS

UPON ~~the~~ ^{the} Occasion

Emergent occasions,
and severall steps in
my Sickness.

Digested into

1. MEDITATIONS, upon our
humane Condition.
2. EXPOSTULATIONS, and
Debates with God.
3. PRAYERS, upon the sever-
all occasions to him.

By Jo: DONNE, late Deane
of St. pauls, London.

The fifth Edition.

LONDON,

Printed by A. M. and are to be
sold by Richard Royston in
Ivie lane. 1638.

To the most excell
Prince, Prince Charles

Most excellent Prince,

I have had three Births; One, Naturall, when I came into the World; One, Supernaturall, when I entered into the Ministerie; and now a Preter-naturall Birth, in turninge to life, from this silence. In my second Birth, your Highnes roiall Father touchesed mee his hand, onely to sustaine me in it, to leade me to it. In this Birth, I my self am born a Father: This Child of mine, this Book, comes into the World from me, and with me. therefore, I presume (as I am the Father, to the Father)

The Epistle, &c.
present the Son to the Son ;
This Image of my Humilia-
tion , to the lively Image of
his Majestic, your Highness.
It might be enough, that God
bath seen my Devotions : But
Examples of good kings are
Cōmandements ; And He-
zekiah writ the Meditations
of his Sicknes, after his Sick-
nes. Besides, as I have lived to
see, (not as a Witnesse onely,
but as a Partaker) the happi-
nesses of a part of your Royal
Fathers time, so shall I live (in
my way) to see the happines-
ses of the times of your High-
nes too, if this Child of mine,
inanimated by your gracious
Acceptation ; may so long pre-
serve alive the Memoric of

Your Highnesse humblest and
devotedst, John Donne.

Stationes, sive Periodi
in Morbo, ad quas refe-
runtur Meditationes
sequentes.

- 1 INSULTUS MORBI primus;
- 2 post, ACTIO IÆSA;
- 3 DECUBITUS sequitur tandem;
- 4 MEDICUSQUE vocatur;
- 5 SOLUS adeſt; 6 METUIT;
- 7 SOCIOS ſibi jungitur inſtitat;
- 8 ET REX ipſe ſuum mittit;
- 9 MEDICAMINA ſcribunt;
- 10 LENIÈ & ſerpenti ſaragunt
occurrere Morbo.
- 11 NOBILIBUSQUE trahunt,
a cinto corde, venenum;
- SUCCIS, & GEMMIS; & que
GENEROFA, ministrant.
- ARS, & Natura, inſtillant;
- IX Spirante Columba,
Suppoſita pedibus, revocantur
ad imas vapores;
- 13 Atq; Malum Genium,
numeroflo ſtignat, fassus,

itter ad pellit, Morbus
murbia, Morbus:
Idque notant Criticis,
Medici evanisse diebus.
Interea insomnes Nostri
ego duxi, Diesque,
Et properare macula, clamans
ad turre propinqua
Repere Campanis, aliorum
In funere, funus.
Nunc lento sonitu dicunt,
Moribus; 18 At inde,
Mortuus es; sonita celeri,
Sulfuque agitato.
Occatio tandem emulso
Spicienda resurgit
Ira, vident justū, Medici
am cocta medent
posse, fiduciū; 20 Id agunt
21 Arque amittit Ille;
Si per eos clamor, iniquitas
cum Lazare Eccliam;
Sic Morbi fomes fidi
cura; 23 Menisque Relabit.

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DEVOTIONS.

Insultus Morbi primus;
The first alteration, the first grading of the sickness.

I. MEDITATION.

Vriable, and therefore miserable condition of man, this minute I was well, and am ill, this minute. I am surprised with a sudden change, and alteration to worse, and can impute it to no cause, nor call it by any name. We study *Health*, and we deliberate upon our *meates*, and *drinke*, and *ayre*, and *exercises*, and we hew, and we polish every stone that goes to

Devotions.

that Building ; and so our *Health* is a long & a regular work ; but in a minute a Cannon batters all ; overthrows all ; demolishes all : a *Sickness* unprevented for all our diligence , unsuspected for all our curiositie ; nay , undescriyed , if wee consider onely *Disorder* , summones us , scisces us , possesses us , destroys us in an instant . O miserable condition of Man ; which was not imprinted by *God* , who as hee is *immortall* himselfe , had put a *coale* , a *beam* of *Immortalitie* into us , which we might have blown into a *flame* , but blew it out , by our first sin ; we beggarded ouर selves by hearkening after *false riches* , & infatuated our selves

Devotions.

selves by hearkning after false knowledge. So that now, we do not only die, but die upon the rack, die by the torment of sicknesse; nor that onely, but are pre-afflicted, super-afflicted with these jealousies and suspicions, and apprehensions of *Sicknesse*, before we can call it a sicknesse; we are not sure we are ill; one hand askes the other by the Pulse, and our eye askes our own Urine how we do. O multiplied Misery! we die, and cannot enjoy death, because we die in this torment of sicknesse; we are tormented with sicknesse, and cannot stay till the torment come, but pre-apprehensions and presages, prophetic those

A 5 tor-

Devotions.

ments, which induces that
we, before either come or
our dissolution is com-
menced in these first changes,
are sicked in the Sickness it
selfe, and borne in death, wh
ch are date from these first
changes, Is this the honour
which Man bath by being a
World, that hee bath
these earthquakes in himself,
these shakings, these light-
nings, sudden flashes; these
shudders, sudden noises; these
senses, sudden effuscations,
darkning of his senses;
these Blazing starres, sudden
exhalations; these Rivers of bloud, sudden red wa-
ters? Is he a *world* to him-
selfe only therefore, that he
is not enough in himselfe, not
only

Devotions.

only to destroy and execute himself, but to presage that execution upō himself; to assist the sicknesse, to antidate the sicknes, to make the sicknes the more irremediable, by sad apprehensions, & as if he would make a fire the morevchemēt, by sprinkling water upon the coals, so to wrap a hot Fever in cold Melancholly, lest the Fever alone should not destroy fast enough without this contribution, nor perfite the work (which is *destruction*) except we joyned an artificial sicknes of our own *Melancholly*, to our naturall, our unnaturall Fever. O perplex'd discomposition, O ridling distemper, O miserable condition of man!

i.Ex-

Dissisions.

go the faster, because he
makes his pace slow; I feare
the more, because he disgui-
ses his fear, and I see it with
the more sharpnesse, because
he would not have me see
it. He knowes that his *fear*
shall not disorder the pra-
ctise, and exercise of his
Art, but he knowes that my
fear may disorder the effect,
and working of his practise.
As the ill affections of the
Spleen, cōplicate, & mingle
themselves, with every in-
firmitie of the body, so doth
fear insinuate it selfe in eve-
ry *action*, or *passion* of the
Mind; and as *wind* in the
body will counterfeit any
disease, and seeme the *Stone*,
and seeme the *Gout*, so *fear*
will

Devotions.

will counterfeit any disease
of the *Minde*; It shall seeme
love, a love of having, and it
is but a *feare*; a jealous and
suspicious feare of losing;
It shall seeme *valour*, in despising,
and undervaluing
danger, and it is but *feare*, in
an over-valuing of *opinion*,
and *estimation*, and a fear of
losing that. A man that is
not afraid of a *Lion*, is afraid
of a *Cat*; not afraid of *star-*
ving, and yet is afraid of
some *joynt of meat* at the ta-
ble, presented to feed him;
not afraid of the sound of
Drummes, and *Trumpets*,
and *Shot*, and those, which
they seek to drown, the last
cryes of men, and is afraid of
some particular *harmonions*.

Instrument;

Devotions.

- *Instrument*; so much afraid, as that with any of these the *Enemy* might drive this man, otherwise valiant enough, out of the Field, I know not what feare is, nor I know not what it is that I feare now; I feare not the hastening of my *death*, and yet I do fear the increase of the *disease*; I should belie *nature*. if I should deny that I feared this, and if I should say that I feared *death*, I should belie *God*; My weaknesse is from *Nature*, who hath but her *measure*, my strength is from *God*, who possesses and distributes infinitely. As then every cold ayre is not a *dampe*, every shivering is not a *stuprefaction*,

an,

as, so every feare is not a
fearefulness, every declina-
tion is not a running away,
every debating is not a re-
solving, every wish, that it
were not thus, is not a mur-
muring, nor a dejection,
though it be thus; but as
my *Physicians* feare puts not
him from his *practise*, nei-
ther doth mine put me, from
receiving from *God*, and
Man, and *my selfe*, *spirituall*,
and *civill*, and *moral* assistan-
ces, and consolations.

6. EXPOSTULATION.

MY God, my God, I find
in thy Booke, that fear
is a stifling spirit, a spirit of
suffocation; That *Ishboseth*,
could not speake, nor reply in
his

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his own defence to Abner, because he was afraid, 2 Sam.

3. 11. It was thy servant *Job* also, who before hee could say any thing to thee, sayes of thee, Let him take his rod away from mee, and let not his feare terrifie me, then would I speake with him, and not feare him; but it is not so with me, Job 9. 34. Shall a feare of thee, take away my devotion to thee? Dost thou command me to speake to thee, and command me to feare thee, & do these destroy one another? There is no perplexity in thee, my God; no inextricableness in thee, my light, and my clearenesse, my Sun, and my Moon, that directest mee as well

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well in the night of adver-
sarie and feare, as in my day
of prosperity & confiaunce,
I must then speake to thee, at
all times, but when must I
feare thee? At all times too.
When didst thou rebuke
any Petitioner, with the
name of *Importunate*? Thou
haſt propos'd us to a *Parable*
of a *Judge* that did Justice at
laſt, because the *Client* was
importunate, and troubled
him, *Luke 18. 1.* But thou
haſt told us plainly, that thy
use in that *Parable*, was not,
that thou wast troubled
with our importunitieſ, but
(as thou ſaifte there) That we
ſhould alwayes pray. *Lk. 18.*
5. And to the ſame purpose
thou propoſeſt another, that

If.

Devotions.

If I preffe my friend , when he
is in bed, at mid-night, to lend
me bread, though he will not
rise, because I am his friend,
yet because of mine importan-
tity, he will . God will doe
this, whensoever thou askeft
and never call it *Importuni-
ty*. Pray in thy bed at mid-
night, and God will not say,
I will hear thee to morrow
upon thy knees, at thy bed-
side ; pray upon thy knees
then, and God will not say,
I will heare thee on Sunday
at Church ; God is no dilato-
ry God , no foward God ;
Prayer is never unseasona-
ble, God is never asleepe, nor
absent. But, O my God, can I
do this, and fear thee ; come
to thee, and speake to thee, in
all

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all places, at all houres, and
feare thee? Dare I ask this
question? There is more
boldnesse in the *Question*,
then in the *answering*: I may
do it, though I *fear* thee; I
cannot do it, except I *fear*
thee. So well hast thou pro-
vided, that wee should al-
wayes fear thee, as that thou
hast provided, that we shold
fear no person but thee,
nothing but thee; no men?
No. Whom? *The Lord is*
my helper, and my salvation,
whom shall I feare? Psal. 27.
I. Great enemies: not great
enemies, for no enemisies are
great to them that fear thee;
Feare not the people of this
Land, for they are Bread to
you: Num. 14.9. They shall

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not onely, not eate us, not
eate our Bread, but they shal
be our Bread; Why should
we feare them? But for all
this metaphoricall bread, vi-
ctory over enemies, that
thought to devoure us, may
we not feare, that we may
lacke bread literally? And
feare famine, though wee
feare not enemies? Young
Lions do lack, and suffer hun-
ger, but they that seeke the
Lord, shall not want any good
thing, Psal. 35.70. Never?
Though it be well with
them at onetime, may they
not feare, that it may be
worse? Wherefore should I
fear in the dayes of evill,
sayes thy servant David?
Psal. 46.5. Though his own
sinne

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sinne had made them evill,
he feared them not. No ?
not if this evill determine
in death ? Not though in
a death ; not , though in a
death inflicted by violence,
by malice, by oar owne de-
serrt. *Feare not the sentence of*
death, Ecclesiastes 41. 3, if thou
feare God. Thou art, O my
God, so farre from admit-
ting us, that feare thee, to
feare others , as that thou
makeſt others to feare us ;
As Herod feared John, be-
cause he was a holy and a iuste
man, and obſerved him, Mar.
6.20. How full then, O my
abundant God? how gently, O
my sweet, my easie God, doſt
thou unentangle me, in any
ſcruplē arising out of the

E con-

Devotions.

consideration of this thy
feare? Is not this that which
thou intendest, when thou
sayest, *The secret of the Lord*
is with them that feare him,
Psal. 25.14. The secret, the
Mystery of the right use of
feare. Dost thou not meane
this, when thou sayest, *Wee*
shall understand the feare of
the Lord? Have it, and have
benefit by it; *Prov. 3.5.* have
it, and stand under it; be di-
rected by it, & not be deje-
cted with it. And dost thou
not propose that *Church* for
our example, whē thou say-
est, *The Church of Indea*
walked in the feare of God;
Acts 9.31. they had it, but
did not sit down lazily, nor
fall down weakly, nor sinke
under

Devotions.

under it. There is a feare which weakens men in the service of God; *Adam was afraid because he was naked, Gen. 3.10.* They who have put off *thee*, are a prey to all. They may feare, *For then will laugh, when their feare comes upon them, Prov. 1.26* as thou hast told them more than once; *10, 24.* And thou will make them feare, where no cause of feare is, *Psal. 14.5* thou hast told them more than once too, *Psf. 53.6.* There is a feare that is a punishment of former wickednes; and induces more: *Though some said of thy Sonne, Christ Iesu, that he was a good man, yet no man spake openly, for fears of the lawes: Job. 7.13.*

E 2 Joseph

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Joseph was his Disciple; but secretly, for fear of the Iewes:
Io. 19. 38. The Disciples kept some meetings, but with dores shut for feare of the Iews. Io. 29. 19. O my God, thou givest us fear for ballast to carry us stedily in all weathers. But thou wouldest ballast us, with such S and, as should have Gold in it, with that feare which is thy fear, for the feare of the Lord is his Treasure, Esa. 33. 6. He that hath that, lacks nothing that Man can have, nothing that God does give. Timorous men thou rebukest; Why are ye fearefull, O yee of little faith? Mat. 8. 26. Such thou dismissest from thy service, with scorne, though of them there

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there went from Gideons Army, 22000, and remained but 10000. Indg. 7. 3. Such thou sendest farther then so ; whither from whence they never returne, The fearefull and the unbelieving, into that burning lake, which is the second death, Apo. 21. 8. There is a feare, and there is a hope, which are equall abominations to thee ; for, they were confounded, because they hoped, sayes thy servant Job. Jo. 6.20. because they had misplac'd, mis-cētred their hopes ; they hoped and not in thee, and such shall feare, and not fear thee. But in thy feare, my God, and my fear, my God, and my hope, is hope, and love, and confidence, and

E 3 peace,

Devotions.

peace, and evry limbe, and
ingredient of happynesse en-
wrapped ; for joy includes
all ; and feare and joy consist
together; nay constitute one
another; *The women departed
from the Sepulchre*, Mat.
28. 8. the women which
were made supernumerary
Apostles, *Apostles* to the A-
postles; *mothers of the Church*
and of the Fathers, *Grandfa-
thers of the Church*, the A-
postles themselves, the wo-
men, *Angels of the Resurre-
ction*, went from the Sepul-
chre, with feare and joy; they
ranne, sayes the Text, and
they ranne upon those two
legs, feare and joy ; and both
was the right leg, they joy in
thee, *O Lord*, that feare thee,
and

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and feare thee onely , who
feel this joy in thee . Nay , thy
feare , and thy love are inse-
parable ; still we are called
upon , in infinite places , to
feare God ; yet the *Comman-*
dement , which is the root of
all , is , *Thou shalt love the*
Lord thy God ; He doth nei-
ther , that doth not both ; he
omits neither , that does one .
Therefore when thy servant
David had said , *Psal. 111.*
10. that the fear of the Lord
is the beginning of wisdom ,
and his Sonne had repeated it
againe , *Prov. 1. 7.* He that
collects both , calls this fear ,
the root of wisdom ; *Ecclesius*
1.20.27. And that it may
imbrace all , he calls it wise-
dom it selfe . A wise man

E 4 there-

Devotions.

therefore is never without it, never without the exercise of it; Therefore thou sendest *Moses* to thy people, *That they might learne to fear thee all the dayes of their lives:* *Dent. 4.10.* not in heavie, and calamitous, but in good, and cheerfull dayes too; for, *Noah*, who had assurance of his deliverance, yet moved with feare, prepared an Arke, for the saving of his house, *Hebr. 11.7.* *A wise man will feare in every thing.* *Ecclius 18. 27.* And therefore though I pretend, to no other degree of wisdom, I am abundantly rich in this, that I lie here possest with that feare, which is *thy feare*, both that this sickness is

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is thy immediate correction, and not merely a natural accident ; and therefore fearefull, because it is a fearfull thing to fall into thy hands, and that this fear preserves me from all inordinate feare, arising out of the infirmity of Nature, because thy hand being upon mee, thou wilt never let me fall out of thy hand.

6. PRAYER.

O Most mighty God, and mercifull God, the God of all true sorrow, and true joy too, of all feare, and of all hope too, as thou hast given incarpenance, not to be repented of, so give mee, O Lord, a fear, of which I may

E 5 not

Devotions.

not be afraid. Give me tender, and supple, and comfortable affections, that as I joy with them that joy, and mourne with them that mourne, so I may feare with them that feare. And since thou hast vouchsafed to discover to me, in his feare whom thou hast admitted to be my assistance in this sicknesse, that there is danger therein, let me not, *O Lord*, go about to overcome the sense of that feare, so farre, as to pretermite the fitting, and preparing of my selfe, for the worst that may bee feared, the passage out of this life. Many of thy blessed *Martyres*, have passed out of this life, without any shew of

Devotions.

of feare ; but thy *most blessed Sonne* himselfe did not so. Thy *Martyres* were known to be but *men*, and therefore it pleased thee , to fill them with thy *Spirit*, & thy *Pow-*
er, in that they did *more* then *men* ; Thy *Sonne* was decla-
red by thee, and by himselfe to be *God*; and it was requi-
site that hee should declare himselfe to be *Man* also , in
the *weaknesse* of *Man*. Let
me not therefore, *O my God*,
be ashamed of these *fearis*,
but let me feele them to de-
termine, where his fear did,
in a present submitting of
all to thy will. And when
thou shalt have inflamed &
thawed my former coldnes-
ses , and indevotions, with
these